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The Book of Doctrines

Issued in the Interest of
The Church of God (Cleveland
" Tenn.)



**"If any man will do his will, he shall know of the doctrine."
St. John 7:17.**



**CHURCH OF GOD PUBLISHING HOUSE
CLEVELAND, TENNESSEE**

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1922

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NOV 24 1922

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SHB 9 Dec. 1922

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IMPORTANT NOTICE

THE CHURCH OF GOD takes the New Testament as its only rule of faith and practice, consistently maintaining that the New Testament is sufficient in its instructions to cover every problem that may come up, not only in the rules of the church, but life itself.

The subjects that are treated in this book are the prominent New Testament doctrines, discussed from the viewpoint of giving Scriptural proof of them.

Now if a minister of the Church of God preaches a sermon on these important themes, it does not mean that he expresses a "Creed" for the Church. Neither does this book promulgate a creed.

This book has fulfilled its purpose nobly if it places in the hands of a new convert a simple statement of Bible doctrine, which he himself can verify in the Scriptures.

It also places in the hands of all members a ready reference for Scriptural proof of the doctrines. These convenient discussions he himself can use in teaching others of the plan of salvation.

Much more can be said on each of the different subjects in this book; in fact, it would be difficult to make a book that would be large enough to contain all the blessed things that could be said about Justification alone. But this book will no doubt be of great assistance to many, especially the newcomers in our midst, and yet not be so large and complex as to be inconvenient in treatment, or in price.

THE PUBLISHERS

The Bible Is Truth

"Ye Shall Know the Truth and the Truth Shall Make You Free."

One of the co-authors of this book was sitting in the Lobby of the Prince George Hotel, New York City, in May, 1921, talking with two other men about the Bible. One of these was a \$5000 a year minister of a very popular New York suburban church. His father had been a minister before him.

"You know," he said, "my opinions concerning the Bible are quite different from my father's. If he were orthodox, I am not. We have learned that the Bible is not as infallible as he thought—it has been garbled by translators and the thousands of years that it has been in existence has changed it until we can have no confidence in it, except in certain broad outlines. We cannot take it word for word."

Ecclesiastical Skeptic. It is unpardonable mockery for any man to become the pastor of a church who doesn't believe the Bible—**FOR THE CHURCH HAD ITS BEGINNINGS IN FAITH IN THE SCRIPTURES.** "For Shame" men would cry, and people would resent it by main force, if the preacher ascended his pulpit some Sunday morning and in plain view of his congregation began ripping out pages from the Scriptures. Is it not even more than sacrilege to deny the truth written there?

Reasons Why the Bible is True. But we gain little by denouncing such denials of Christian faith. I point them out merely to show how prevalent is the practice and custom of denying the authenticity of the Scriptures, and to lead to an opportunity which we now have to mention good reasoning whereby "WE KNOW THE BIBLE IS TRUE." No doubt you have heard good clergymen on this subject, but it will be helpful to see a few reasons set down in type.

In beginning this I am reminded of the steward in a certain church in London which for thirty years conducted what were called the "Brampton Lectures," designed to promote "a more sure faith in the Christian Religion." A stranger encountering the steward one day asked him if he were a Christian. The steward replied, "I have listened to the Brampton Lectures for thirty years—and, thank God, I am still a Christian." The trouble with the Brampton lectures was that they were always questioning the truth of the Scriptures, and then by round-about and abstruse reasoning were trying to establish the truth, which up to that time had not been questioned.

The faithful follower of Christ who endeavors to show the truth of the Gospel to an unbeliever is urged to avoid bringing up objections just for the purpose of answering them. But he is urged to always be ready to give a "reason for the faith that is in him." And to that end we bring up well-known and prominent objections to the faith of Jesus Christ in this book, so that the reader can be fortified with the truth.

Faithfulness of the Translation of the Scriptures. All authorities, without exception, are agreed that the Old Testament was translated before 280 B. C., into the Greek language, and that it still remains the same as the original Septuagint Version, the name given to that translation.

This proves two things: (1) That the Old Testament being so revered and honored at that time that 70 men were appointed to make the translation, and this was done by the action of a great body of people—it certainly was no fake. And no fake could hardly find its way through 70 men. (2) The Old Testament still remains the same as it was in 280 B. C. If, therefore, it has remained unchanged for over 2000 years, the burden of evidence is on the side of the Scriptures. They could have remained unchanged for the thousand years from Moses' time for the oldest book, to Malachi's time, only 220 years before.

As to the New Testament, scholars for five hundred years have been trying to find mistakes, by digging up old manuscripts, delving into every secret place in the world—and have utterly failed to materially change a thing. The King James version of the Scriptures holds fast in the English language as the standard. Every other translation but makes the New Testament as well as the Old seem surer and more worthy of confidence.

Certainly all facts bearing upon the translation of the Scriptures are in favor of the Scriptures—if indeed questions concerning this point ever do amount to much. But they do bear mentioning. If at any time you should desire to know the complete story of the translation of the Bible you will find it in the Encyclopedia Brittanica, available at nearly every library, should you not have a set yourself.

The Best Method of Proving the Bible is True. We must admit that it is a shame upon Christendom that ministers who are dead in earnest must take time from teaching the heathen to re-teaching Christians how true the Bible is. And we come to the rescue of the Bible and sometimes to the defense of God Himself—not because the Bible or God needs any defense, but because the enemy of

THE BOOK OF DOCTRINES

our souls is resorting to every measure imaginable to contradict the Word of Almighty God, and we wish to do our share in defeating him.

The one way to prove every passage in the Scripture is true is to put it to the test. Into the chemical laboratory is brought a piece of ore that some one says contains copper. The chemist puts the ore under the test which will determine if there is any copper in it. Why can't we do the same with the passages in the Scriptures? We can.

For example, we read in the 16th chapter of Mark that one of the signs that shall follow them that believe, is that "They shall lay hands on the sick and they shall recover." It is not justice to the Bible to say that this passage is a mistake until we put the passages to a test.

We can take every passage in the Scriptures, without a single exception, and put it to the test. There is not a single book of prophecy in the Old Testament but what we can find prophecies that are literally fulfilled, just as the prophet foresaw.

THE BOOK OF GENESIS.

Let us go to the book of Genesis, by a denunciation of which certain people have attempted to undermine all faith in the Scriptures. The passages that describe the Creation still stand. Many theories have been advanced, but none of them yet have held water, and their advocates plainly admit that they are theories only. Sometime our understandings will be opened and we will understand all that is meant by the story of creation in the first chapters of Genesis.

Up until a few years ago there were multitudes denying the story of the Flood, as described in Genesis, simply

because we couldn't conceive of it with our own minds. But archæologists unearth some descriptions of the flood in old Babylon—and the people that wouldn't believe the Bible are the very first to put their faith in the descriptions in cypher on the old tumble-down ruins of Babylon. The very same people devote time and energy to prove that the big mound, or mountain, standing solitary upon the plain is none other than the ruins of the Tower of Babel.

The Story of Jonah. A few years ago when higher criticism made its bold appearance the story of Jonah was treated as a myth, a joke, a fake. First of all they couldn't conceive a whale being in the Mediterranean Sea, overlooking the fact that the King James Version calls it a "Big Fish," and not a whale. In a recent issue of **THE WORLD'S WORK**, the Prince of Monaco, world famous oceanographer, who knows more about the depths of the Mediterranean than any other man probably ever did, states that he has seen many whales in the Mediterranean.

The Challenge the Bible Makes to the Whole World. I believe you can fairly call it a challenge. The promises of the Scriptures are before all without a single exception. They beckon to every one to come and try them out. Don't stand back just because you don't understand—go ahead. If you had never seen corn grow, but had decided to become a farmer, you would go to a practical farmer and ask him just how to go about it. The farmer would say, take this corn and put it under the ground. You would go right ahead and do it—and your corn would come up and flourish. Why not be as practical about the promises and truths of the Scriptures! Can't we take the Word of God for what it says, without adding a jot or a tittle?

It is really amazing how the Word of God has stood the test of time. But surely this is only in fulfillment of

the Scripture where He said, "Heaven and earth shall pass away, but my word shall not pass away."

You can challenge the world with the Bible. Don't be afraid to put every promise of the Bible to the test. I will not take time at this place to recount the enumerable examples of actual tests that every promise of the Scriptures have been put to within the last fifteen years right here in the United States. But let me say, that every promise of the Scriptures has been definitely and repeatedly fulfilled, and at the proper place ample testimony will be offered.

All Are Sinners

"All we, like sheep, have gone astray."

Psalms 51:5. "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Romans 7:8. "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

Original Sin. The two references above say definitely that we are sinners, as brought into the world. It is the nature of Adam, the natural; because Adam fell we are all fallen.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Romans 5:18.

The first eight chapters of Romans are the most notable collection of writings anywhere, showing moral depravity, original sin, and then ending in the climax at the end of the seventh chapter:

"O wretched man that I am! who shall deliver

me from the body of this death? I thank God through Jesus Christ our Lord."

Original sin is the law of sin and death. It is moral depravity.

Moral Depravity. Perhaps we can understand moral depravity more readily, if we compare it with physical depravity. When we speak of the physical depravity of the body we mean that the body is diseased. It is a departure from the laws of health, a lapsed or fallen state of physical condition.

Moral Depravity, then, is a disease of the soul, and of the voluntary actions of the mind.

Some Practical Examples of Moral Depravity, Original Sin. Uncontrolled passion, appetite, selfishness, greed, hatred—all these sins spring up in the child, not from any purpose of the child to acquire them—they are just naturally there. They are more controlled in some than in others—but nevertheless they are there. We see this before our eyes, and would know it even though there were no Scripture which pointed it out definitely to us.

But let us find Bible proof:

"For all have sinned, and come short of the glory of God." Romans 3:23.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen.6:5.

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

"Jesus answered and said unto him, Verily, verily,

I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3:3.

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Romans 3:9-20.

The history of the world proves that the human race is under sin, and in a state of moral depravity as a whole. Who ever saw an unregenerate being that was not selfish, that did not obey his feelings rather than the law of intelligence? People living to please themselves—that people is morally depraved—and must suffer the consequences.

The passages of Scripture quoted are all to the point. With your reference Bible you can find others. Incidentally, it will usually be easier to convince people of the moral depravity of the whole human race by pointing out the

wickedness in the world, than it will by quoting Scripture. But the two together are invincible and unanswerable.

As we contemplate this wretched state of the human race, what a relief it is to turn to the thoughts of how we may be "delivered from the body of this death." "I thank God, through Jesus Christ our Lord." The first step toward deliverance is Repentance.



Repentance

"Except ye repent ye shall all likewise perish."

Gospel Repentance—is that repentance and regret which the sinner feels who is sensible of his sin and his estrangement from God, so much so that he humbles himself before God on account of it, not so much on account of the punishment to which his sin has made him liable, as that thereby he has violated the laws of God, his own soul polluted and defiled. This grief arises from the love of God, and is accompanied with a hatred for sin, so much so that the sinner determines that he will not sin again. It is also accompanied with an expectation of forgiveness, and a determination to follow after Christ all the rest of his life.

Genuine Repentance makes a man or woman give up sin completely, and every thing that is not pleasing to God. The repentant one doesn't wait until he finds forgiveness to begin to do right. He exclaims, "Though thou slay me, yet will I trust thee."

That Repentance is absolutely required and is the first definite step in becoming a Christian is clearly set forth by many passages of Scripture, among which the following are prominent:

"In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent

ye: for the kingdom of heaven is at hand." Matthew 3:1, 2.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15.

"And they (the twelve) went out, and preached that men should repent." Mark 6:12.

"Except ye repent, ye shall all likewise perish." Luke 13:3.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17:30, 31.

We can give no less than eighteen other passages that refer directly to the necessity for repentance. You will find these readily in a reference Bible should you have need for them. The above will serve our purpose for the time being.

These passages establish several important things which you will note:

(1) That all sinners are given an opportunity to repent.

(2) That they are urged, even commanded, to repent.

(3) That by repenting they can attain favor with God, and face with confidence the day of judgment which God has appointed when He will judge the world.

(4) That without repentance you cannot escape damnation. There is no other road to come to Christ.

But let us note that it is possible for a man to reach a place where he cannot repent:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews 6:1-6.

Then, if he cannot repent and return to God, the door is closed to him forever.

Practical Observations of Repentance. Most of us have seen people repent. One young man came forward repeatedly seeking forgiveness for his sins. His efforts as far as we knew were in vain. But it was noticed that he got up from the altar each time with a definite purpose on his

face. After a few days the sweet assurance of forgiveness came to him, and he was serenely happy in Christ. Then we heard the story. He wanted to be saved, but first this little debt and then that one, that he had decided to "forget" bobbed up—and he was rising from the altar with a determination to pay. The last day, when all but one was paid—a debt to the railroad for hobo trips—and he had decided to write a letter to the Superintendent of the Railroad—forgiveness came to him. That is practical repentance.

In the great revivals of Kentucky about 1800, it was a common occurrence for the penitent to rise from the altar and go make peace with a neighbor, and then come back and find God. If people couldn't find deliverance from sin they would search back through their lives and see if anything needed rectifying. Restitution is an important part of repentance.

When Repentance is Complete. You will know it—The burden will roll away. Then comes a sense of inward peace and joy—a definite expression within your soul. It is difficult to explain just the nature of this feeling of rejoicing. But perhaps it can be compared to the feeling of love that wells up in the heart of the mother as she looks upon her babe nestling at her breast. Or perhaps it is somewhat like the feeling the bride and the bridegroom have for each other—the thought makes something wake up on the inside somewhere—an inexpressible something that they can see in each other's eyes—and feel as their lips fondly meet with love unbounded—but it is hard to find words to express it. Or it may be compared to the man that has gone all day through a dry and sandy country, scorching winds blowing sand into his hot, perspiring face, trudging along tired, thirsty, worn. And he finds a

spring beneath a big shade tree at the side of the road. A convenient cup hangs there, and he drinks deeply at the cool spring of water, clear as crystal. The water goes down through his chest, cooling, trickling through him, and it sends a tingle of delight through his body. Jeremiah 2:13 calls God the "Fountain of Living Waters," and we find:

"In that day there shall be a fountain opened to the house of David * * * * for sin and for uncleanness." Zech. 13:1.

In the chemical laboratory a quantity of several different ingredients would be given to us, each in a separate container. Our instructor told us that if we would put so much of some of them into a test tube together under certain conditions we would get certain results. For example, we would put three or four liquids together, and suddenly in the bottom of the test tube we would see a metal deposited. We could take off the remaining liquid and take the metal in our hands. One day as the instructor was near when I was making an experiment which he said would work, I asked him, "How much more of this last liquid must I put in?" He replied, "Enough." I kept on pouring in, and it came to pass as he said it would.

Just so with Repentance. When the penitent one has completely repented forgiveness will come, for all sins. When the penitent one has completely repented, without holding back a single thing—the blessing of forgiveness comes—And this blessing we call JUSTIFICATION—which let us now consider.

Justification

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1.)

Justification by Faith. The Justification of the sinner means the pardoning of the sinner, absolving him from the guilt and punishment of sin, through the imputation of Christ's righteousness.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Romans 5:18.

"But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Romans 4:24, 25.

"Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Romans 5:9, 10.

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through

faith in his blood, to declare his righteousness for the remission of SINS THAT ARE PAST, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law." Romans 3:24-28.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16.

"But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:20, 21, 22.

Repentance being the first essential move toward Justification, the references concerning repentance and Justification intertwine inseparably throughout the New Testament.

There are references all through the New Testament concerning this Justification experience, but let the above suffice for our present purpose. These set forth the following very prominent truths:

- (1) That Justification is a free gift, conditioned upon repentance.

- (2) That this experience is a free gift because

Christ's Righteousness is imputed for our sins.

(3) That Justification is by faith, not by works.

The penitent sinner must come to the place where he sincerely believes that Christ died for him, and that because of this his sins are forgiven.

(4) That even though we are justified by faith, we must show our faith by our works.

(5) That Justification is the experience received after a complete repentance and confession of faith in Christ. It is the pardon that is written on your heart by faith, that your sins are all under the blood—all sins that are past are remitted, and held against you no more.

(6) That in order to complete the work of Justification for us it was necessary for Him to be resurrected again.

(7) That a man may cease his evil ways and determine to do good, but such action will not bring about Justification—Justification can only be brought about by faith in Jesus Christ.

Let us consider Justification in this manner: The sinner, confessing his sins comes before the Throne of Grace. The Lord God sees deep into the heart of the sinful one, and sees how deep is the spirit of repentance. Recognizing that the sinful one holds back nothing—pardon is extended freely, because Jesus bore the guilt for those sins on the cross.

Illustration. The story is told of the young man who wandered away from parental advice and care, and fell into terrible sin. Becoming worse and worse he finally committed a terrible murder—and was placed in the death chamber awaiting the day of execution. The poor old father visited his wayward son regularly in the jail. But

one day he came and the son was not there—he had broken jail. The day of execution came and the son had not yet been found. The old father went to the authorities and begged that he might die instead of his son. This was permitted and the old father, with unfathomable parental love, sent a last message to his son, to be delivered to him should he ever be found:

“For a second time I give life to you—make the most of it.”

The law of the state had to be satisfied—the father substituted himself for his son. Hence the son was a free man. Even so the one who sins must die—“The soul that sinneth it shall die”—. And the sinner is condemned to die. But God’s gracious law has it fixed that if the sinner coming up to die for his own sins will only confess them—not attempt to hide them—and believe on Christ who died FOR HIM—then he shall not die but have eternal life.

Practical Experience. Look about you. Go to any revival meeting anywhere in the world, and see what happens when the sinner confesses his sins. It was my glorious privilege to see nineteen within the space of an hour or so receive the experience of JUSTIFICATION. They confessed their sins in weeping and prayer to God. And when they had confessed them a wonderful peace that passeth understanding came over them. It is the peace that the poet sang of in our old favorite:

“Peace, peace, wonderful peace,
Coming down from the Father above.
Sweep over my spirit forever, I pray,
In Fathomless billows of love.”

Thousands, yea millions, have received the experience of Justification by confessing their sins. The points we

make in this lesson, therefore, are not from theory only, but we have actually taken the promises, millions of us, and put them to the test and felt the glory roll over our souls when Jesus came into our hearts in the experience of Justification. Should you be inclined to deny the theory of Justification by faith, as outlined here, you are not in position to deny the testimony of the millions since the days of Martin Luther who have received the experience along the lines outlined.

Perhaps the experience of Justification is comparable to the experience of the condemned man in Sing Sing a short time ago. He was condemned to die, and the day of execution was rapidly approaching. The evidence against him in the trial had been overwhelming. He didn't have a loop hole. If I am not mistaken he had already been clothed in the death robe and masked. But just in the nick of time an order was received from the governor staying the sentence—some new evidence had just come to light. This new evidence completely cleared the man—and he was pardoned and made free again, to return to the bosom of his family. And just so, the sinner is condemned to die. There is no way of escape, until Christ's suffering for the sinner's guilt is interposed, and the sinner is freed.

Exceptions to the Rule. Those who attempt to receive the experience of Justification by faith by a mental process, whose only evidence of sincerity is signing a card—or being sprinkled with a dip of the finger in a glass of water—have never known what blessing they have missed. The repentance must spring from the heart, and usually not always, the sinner weeps bitter tears before he receives the experience. Moreover, when he actually receives the experience he is a completely changed man.

His neighbors will recognize that he is a Christian even before he tells them. But incidentally it ought to be said, the sinner who obtains salvation in this definite way doesn't hesitate to tell his neighbors about it.

We recall the young man who left his home church and went away to college. His pastor was very solicitous about him, fearing that he would fall into company that would make light of his religious activities, and urged him to be steadfast and hold on to God. At the end of the college term the young man returned. His pastor anxiously asked him if he had had any difficulty with the young men because of his church affiliation. The young man replied, "No, I didn't let them know anything about it." That young man completely lost the joy of his salvation.

Christ Forgave Sins Before He Died on the Cross. John 6:47 says that "He that believeth on me hath everlasting life."

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"He that believeth on the Son hath everlasting life." John 3:36.

Speaking to the seventy whom he had sent forth, Jesus said upon their return: "Rejoice, because your names are written in heaven." Luke 10:20.

"But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, arise, and take up thy couch, and go into thine house." Luke 5:24.

"Her sins, which are many, are forgiven." Luke 7:47.

The passages above show, without leaving the shadow of a doubt, that Christ forgave sins before His crucifixion. He had "power upon earth to forgive sins." It is also evident that not only the Twelve, but the Seventy also, believed on Christ, and they that believe on Christ have everlasting life.

However, it is not to be presumed that Christ's suffering and death do not have a part in this. Jesus was a "Lamb slain from the foundation of the world." It was all in the Plan of Salvation. But Jesus did forgive sins before His death. Those whose sins were forgiven, were justified by faith in Christ.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." Hebrews 9:22.

This is often quoted to deny that Christ could forgive sins on earth, and that His blood was shed in order that He might forgive sins. But reading that verse only as well as its connection in the passage, you can see immediately that this refers specifically to "under the law." However, all Christendom recognizes that Christ died on the cross because of our sins, and to take away the sin of the people.

But when the sinner has been "Justified by Faith" has he received all of God's Blessing? Verily, NO. Let us consider the next great step—Sanctification.

Sanctification

"This is the will of God, even your Sanctification."

I once heard of a pious lady in a Holiness church who became discouraged because the Holiness church was persecuted so much more than a neighboring church, the main Sunday morning sermon of which was something to prove that you "Can't be sanctified." During this time of discouragement she had a very significant dream. It seemed that her eyes were opened so that she could see the demon spirits in the world that were fighting against the power of God. At the front door of the Holiness church, where Sanctification was being preached, there was a score of demons working like bees. At the door of the church some distance away where sermons were being preached against Holiness and Sanctification, there was one demon there—lying at the church door, sleeping soundly. There was no call for activity by the evil spirits at the place where the power of the Blood of Christ was being disparaged.

And certainly that is the case in every community. Where the sanctifying power of the blood of Christ is held forth, the power of the devil rages mightily in opposition. The devil simply cannot pass the Blood of Christ. It is a wall that stands between the saint and his sin and sinning.

Let us examine some prominent passages of Scripture that definitely set forth Sanctification, as a Bible

doctrine, an attainable experience, and expressly provided for by Jesus Christ Himself:

“For this is the will of God, even your SANCTIFICATION.” 1 Thes. 4:3.

“Follow peace with all men, and HOLINESS, without which no man shall see the Lord.” Hebrews 12:14.

“Wherefore Jesus also, that he might SANCTIFY the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” Hebrews 13:12, 13.

“SANCTIFY them through thy truth: thy word is truth.” John 17:17.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might SANCTIFY and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be HOLY and without blemish.” Ephesians 5:25-27.

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. THEN WILL I SPRINKLE CLEAN WATER upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” Ezekiel 36:24-26.

“And the very God of peace SANCTIFY YOU WHOLLY; and I pray God your whole spirit and

soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5:23, 24.
"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand PERFECT AND COMPLETE IN ALL THE WILL OF GOD." Col. 4:12.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, PERFECTING HOLINESS IN THE FEAR OF GOD." 2 Cor. 7:1.

"Ye are witnesses, and God also, how HOLILY and justly and unblameably we have behaved ourselves among you that believe." 1 Thes. 2:10.

"Being then made FREE FROM SIN, ye became the servants of righteousness." Romans 6:18.

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them." Luke 24:50.

All these Scriptures practically explain themselves, but perhaps it will aid to point out in an orderly way the things that these references do teach:

(1) We understand Sanctification to be, in its regularly accepted sense in the English language—A Cleansing, a Setting apart; a Consecration. But perhaps we think of it more often as the Experience of Cleansing. We are safe in assuming that Sanctification is faithfully translated from the original.

(2) That Sanctification is the will of God.

(3) That without sanctification we shall not see the Lord.

(4) That Jesus died on the cross for our Sanctification, which is alone ample evidence that we can be sanctified.

(5) That there is going to be a church of sanctified people for Christ to present to Himself.

(6) Paul indicates definitely that a life of perfection and sanctification can be attained in this life. He declares that he himself lived "holily and unblameably."

(7) Jesus prayed that the people might be sanctified. Will His prayer be answered?

(8) Sanctification implies a life without sin—a life of holiness. (This feature is discussed at length further on in this book.)

(9) Sanctification is a second experience, subsequent to Justification. First the sins of the sinner are pardoned—and then his soul is purified. This is the logical sequence.

(10) It requires a complete consecration, a setting apart, in order to attain the experience of sanctification.

(11) Sanctification consists in taking out of the man the very nature of sin. It takes out the "prone to wander" nature, the "Old Man," the carnal mind.

In the four references which follow we have a description of what the carnal mind is. The nature that comes into man to make him sin—that is the seed of sin resulting from Adam's fall. Yes, even that carnal nature, the Old Man, can be taken away by the crucifixion of Christ on the Cross.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that

henceforth we should not serve sin." Romans 6:6.

"Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:9, 10.

"Because the carnal mind is enmity against God." Rom. 8:7.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." 1 Cor. 3:1.

Brief Discussions of the Various Phases of Sanctification

There are many criminals who have come into penitentiaries, and after having served portion of sentences have been freed, and forthwith went back and committed the same crimes again. Criminologists assure us that although they were pardoned that pardon did not take the criminal nature out of them.

Just so with the pardon which Christ writes upon our souls at Justification. The guilt for those sins which we have committed has been borne by Christ Himself. But there yet remains within the man, who has accepted Christ as his Savior, a "Root of bitterness." Christ in praying for the apostles who had followed with Him for three years said: "Sanctify them through thy truth." Even though they had believed on the Lord Jesus Christ—they yet needed to be sanctified.

Should you ask me just when they were sanctified I would suggest the possibility that they were sanctified after the Resurrection of Christ when He led them out as far as Bethany, and lifted up His hands and blessed them. They departed with great joy—and we find Peter with a

disposition altogether different afterward. He doesn't attempt to cut off any body's ears, and he doesn't deny the Lord anymore.

Let Us Note the Type of Salvation in the Mosaic Law. The sins of the people—their actual transgressions—were laid upon the head of the scapegoat—and the scapegoat was led away into the wilderness. Whereas, after their sins were thus disposed of, there was a sacrifice for SIN, which consisted of the killing of the beasts and sprinkling their blood upon the altar and burning their bodies outside the camp. We are taught in the quotations given from the Scriptures that Christ suffered without the gate for our sanctification. We are also told that "Jesus had power on earth to forgive sins." We are told that the types and shadows of the Old Law point to the fuller work of Grace in the new dispensation.

There was once a sainted brother who had an uncontrollable inclination to shout. Everything that came under his observation gave him occasion to praise the Lord. He visited his pastor's study quite frequently, and if he began to read the Bible he was sure to begin praising the Lord forthwith. On one occasion, when the pastor particularly hoped that he would not disturb him by shouting he gave the man a book on geology—a dry, technical, statistical, scholarly, and otherwise heavy book treating of the formation of the earth, the land and water. Suddenly the dignified pastor heard the brother shouting. Running into the reception room where the brother was he found him poring over the book, tears of gratitude streaming down his face, and the glories fairly rolling from him. "Well, what now?" "O Parson," he cried, "I see here in this book that the bottom of the ocean has never been found in many places, and the Bible tells me that my sins have been cast

into the depths of the sea to be remembered against me no more!"

Under the law the sins were taken into the wilderness—under grace they are cast into the depths of the sea. But just the same as under the law the work of salvation was not complete with taking the scapegoat into the wilderness bearing the sins of the people—so is Salvation under Grace not complete with casting the sins into the depths of the sea. Under the law there had to be a sacrifice for SIN, the blood had to cleanse the people. Under Grace, the one whose sins have been taken away, must be sanctified—made holy, to be acceptable in the sight of God after his sins have been taken away.

The Time to be Sanctified. Sanctification may take place, and frequently does, immediately after conversion. Theoretically the conversion would take place in one instant and Sanctification in the next instant. But it could not take place in the reverse order in the very nature of things, for as long as the fruits of an evil nature are in the man, the evil nature itself is there.

The Babes in Christ. In 1 Corinthians 3:1-3, St. Paul points out definitely that some of them who were "brethren" were carnally minded. They were brethren and yet carnally minded. And to be carnally minded is death. These babes in Christ are evidently brethren who were converted, their sins had been forgiven, but the carnal nature had not yet been taken out.

Let us call some Good Men on the Witness Stand. As pointed out in the first pages of this book one of the best ways, if not the very best, to establish a doctrine of Scripture, or any chapter or any verse is to give it the rigid practical test—try it out.

The doctrine of entire Sanctification as a definite ex-

perience subsequent to conversion (Justification, Regeneration), has been proven by millions of people. John Wesley himself the greatest exponent of entire sanctification as a definite experience of these last days, testifies that he was sanctified.

Charles G. Finney, in a book which I have before me now as I pen these lines, devotes no less than seventy-nine pages to proving by undeniable logic, and quoted Scripture that Sanctification is attainable in this life subsequent to Justification.

There are two men who were second to none of their time in manifestations of the power of Almighty God, both in their own lives and in bringing others into the fold of Christ. I have a great deal more confidence in the doctrine that gets results than in the other kind.

Ample Evidence in the World Today. The most plausible evidence that can be presented to prove by actual observation that people can be sanctified in this life is that there are hundreds of thousands in the United States today who will take the witness stand and solemnly affirm that they were sanctified, and can give you the day and the hour when the blessing came. If one of these people were a witness of an automobile accident in which you were a victim, you would take their oath as evidence on the witness stand. Then are you not quite as safe in taking their word on this matter of sanctification?

Backfiring. It is extremely interesting in connection with the doctrine of Sanctification to note that all who view the situation from an unbiased standpoint find that **EVERY CHURCH AND EVERY DENOMINATION OR CONGREGATION** who preach that Sanctification is not attainable, practice what they preach. However sincere they may be in their convictions, they have not taken the

time to put the promises of sanctification to the test, and have thus deprived themselves of great blessings, that we heartily wish they could enjoy.

A Bit of History. We are told in 2 Thessalonians that there was to be a "Falling Away." This prophecy was literally fulfilled. The power of Almighty God was manifest in the early church with declining power until about 300 A. D. In the dark ages which followed from 500 until 1600 the light of the Gospel as it is in Christ Jesus was nearly, if not altogether, extinguished by superstition, evil, selfishness, greed, and every sin born of the ingenuity of man and devils.

But with Martin Luther we have the first great return to the Old Paths—beginning with JUSTIFICATION BY FAITH. God's blessings were upon the people, and the great theme was JUSTIFICATION BY FAITH. There was little talk of any other blessing.

Nearly two hundred years later in the 18th Century came John Wesley, and his associates. They taught Justification by Faith as strongly as did Luther, but they found also another great blessing, SANCTIFICATION. We always link the name of John Wesley with HOLINESS and CHRISTIAN PERFECTION. In this manner two great and wonderful steps have been taken toward getting back to the Old Paths, Old Time Power, and practicing and preaching Justification by Faith, and a "Life Set Apart for God"—a Sanctified Life.

But even so, with all of Martin Luther's great ministry, as well as that of his associates; And that of John Wesley and his associates; and even in the ministry of Charles G. Finney, we do not find what we could call a Pentecost. True, there are instances in every era of church history, even during the dark ages, when one or two people would

have manifestations of the power of God just the same as the day of Pentecost. We are told that Charles G. Finney spoke in tongues under the power of God, when he received his wonderful baptism and call to preach the gospel. But there was not a real Pentecost in the ministry of either of these.

Now the time has come—it is already here for more than fifteen years, when God's holy people are receiving a third definite experience—THE BAPTISM WITH THE HOLY SPIRIT, to which let us now turn rejoicing, for "This is that which was spoken of by the prophet Joel."



The Baptism With the Holy Ghost

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

All Bible readers are familiar with the many passages that refer to the Baptism with the Holy Ghost, the Promise of the Father. But it will be well at this place to set down these passages in logical sequence for the purpose of giving them orderly study and consideration.

The Promise of the Holy Ghost

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Matthew 3:11. (These words were said by John the Baptist. Also see corroborations of this testimony in Mark 1:8; Luke 3:16, and John 1:33.)

"Receive ye the Holy Ghost." John 20:22.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:

"But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

Instances of the Outpouring of the Holy Spirit

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, AND A VOICE CAME FROM HEAVEN, which said, Thou art my beloved son; in thee I am well pleased." Luke 3:21, 22.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, AND BEGAN TO SPEAK WITH OTHER TONGUES AS THE SPIRIT GAVE THEM UTTERANCE." Acts 2:1-4.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. AND WHEN SIMON SAW THAT THROUGH LAYING ON OF THE APOSTLES'

HANDS THE HOLY GHOST WAS GIVEN——.”

Acts 8:14-18.

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. **FOR THEY HEARD THEM SPEAK WITH TONGUES AND MAGNIFY GOD.**”

Acts 10:44-46.

“He said unto them, Have ye received the Holy Ghost **SINCE YE BELIEVED?** And they said unto him, We have not so much as heard whether there be any Holy Ghost * * * And when Paul had laid his hands upon them, the Holy Ghost came on them; and **THEY SPAKE WITH TONGUES, AND PROPHESED.**” Acts 19:2, 6.

Let us Consider these Scripture References

We are all agreed that the Holy Spirit was promised. John 7:39 points out that the “Holy Ghost was not yet given.” Moreover, Jesus said in the 14th chapter of St. John that “It is expedient that I go away. For if I go not away the Comforter will not come.” Also, “He shall take of mine and shall shew it unto you.” “He will guide you into all truth.” “**AND WHEN HE COMES HE WILL TESTIFY.**” John 15:26, 27. All this was said long before the Day of Pentecost.

Then we find about one hundred and twenty saints in the upper room at Jerusalem, including the Twelve Apostles, and Mary, the mother of Jesus. These were continually blessing and praising God. Then we have the first outpouring of the Holy Ghost, who was promised.

The Holy Ghost gives “Power from on High.” Jesus

told the Apostles to go into all the world and preach the Gospel, but insisted that they tarry in Jerusalem until they were endued with power from on high.

The Sign that the Holy Ghost has Come. There is every reason to believe that all those who receive the Baptism with the Holy Ghost will speak with tongues. Let us study the instances above when the power fell:

(1) When the Holy Ghost descended upon Jesus—**THERE CAME A VOICE FROM HEAVEN WHICH SAID—**“This is my beloved son, in whom I am well pleased.”

(2) When the Holy Spirit fell on the day of Pentecost—**THEY ALL SPAKE WITH TONGUES.**

(3) When the Spirit fell at Samaria, with the laying on of the hands of the Apostles—**SIMON SAW THAT THEY HAD RECEIVED THE HOLY GHOST.** There was some definite, tangible evidence, by which Simon knew. Healings and other miracles had already been performed in Samaria. In the other three places in the Acts of the Apostles when the Spirit fell, it was accompanied by speaking with other tongues. There is good indication from these facts, that Simon saw from the fact that he heard them speak with tongues, that they were baptized with the Holy Ghost.

(4) When the Holy Ghost fell at the house of Cornelius, those who had accompanied Peter declared that they knew the Gentiles had received the Holy Ghost, **“FOR THEY HEARD THEM SPEAK WITH TONGUES.”** Acts 10:46.

(5) At Ephesus (The Acts 19:2, 6) after Paul had laid his hands on them, and the Holy Ghost came

on them, "THEY SPAKE WITH TONGUES,
AND PROPHESED."

It is certainly a fulfillment of Christ's statement that "When the Holy Ghost comes HE will testify." But should we admit, which we do not, that all do not speak with tongues when the Holy Ghost comes upon them, it still remains that if we do not get the Baptism with the Holy Spirit with the evidence of speaking with other tongues, then we do not get the experience that was bestowed in the upper room at Jerusalem, at the House of Cornelius, and at Ephesus, to say nothing of Samaria, for they spoke with tongues.

Ingersoll. The story is told that "Bob" Ingersoll, the celebrated infidel, was scheduled to deliver a lecture on infidelity in a certain western city. The association of ministers in the city met and appointed a committee to meet him at the train for the purpose of having him cancel his purpose of delivering the lecture.

The committee met Ingersoll at the train, and the spokesman said to him: "Mr. Ingersoll, we do not like to have you deliver this lecture on infidelity in our town. We do not want you to corrupt the youth of our city, and otherwise break our faith in God. We respectfully request you to remain on this train and go on to your next appointment." In response Ingersoll asked the ministers if they BELIEVED IN JESUS CHRIST. They attested that they did. "Then give me your Bible," said Ingersoll. And taking it he said, "If you can prove that you believe in God and His Son Jesus Christ, I will re-board this train, and will not lecture in your town tonight." Opening to the 16th Chapter of St. Mark he read:

"Go ye into all the world and preach the gospel.
And he that believeth and is baptized shall be

saved. But he that believeth not shall be damned.

And these signs shall follow them that believe:

(1) "In my name shall they cast out devils."

(2) "They shall speak with new tongues."

(3) "They shall take up serpents."

(4) "And if they drink any deadly thing it shall not hurt them."

(5) "They shall lay hands on the sick and they shall recover."

"Do these signs follow YOU?" he asked confidently.

The ministers were taken terribly aback. They insisted that they believed on Christ, but they didn't dare say that these signs followed them. FOR THEY DID NOT. They tangled themselves trying to find a way out of their dilemma. Hopeless confusion was written on their faces as Ingersoll laconically replied:

"I will lecture at the appointed hour tonight," and left them to their own meditations.

Another instance, that occurred in my own experience, presents itself in this same connection. I was in Memphis, Tennessee in 1913, visiting at the home of a faithful brother, who was a manager of a "B—— Cash Store." The B—— stores were owned by Mr. B——, and formed a chain completely covering the city. Mr. B—— was a millionaire, having made all his money by selling groceries for cash. He was as able a business man as could be found in the South. This brother whom I was visiting, asked Mr.

——one day why it was that he didn't believe much in religion apparently, and seldom if ever went to church. Mr. B——replied in about these words:

"The reason I don't go to church is that I don't find any church that is having the signs follow them, as are given in the New Testament. It

doesn't appear that the churches themselves believe. When I find a church that does have the signs following, I'll go with that church."

Many Signs and Wonders Attend the Baptism With the Holy Ghost. Those who received the Baptism with Holy Ghost on the day of Pentecost acted like drunken men. So much so, that Peter took pains to explain that they were not drunken. (Acts 2:15.)

There are also Gifts of the Holy Spirit. We find them in 1 Corinthians 12:8-10.

- (1) The Word of Wisdom.
- (2) The Word of Knowledge.
- (3) Faith.
- (4) Gifts of Healing.
- (5) Working of Miracles.
- (6) Prophecy.
- (7) Discerning of Spirits.
- (8) Divers Kinds of Tongues.
- (9) Interpretation of Tongues.

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:11. (We shall learn more of the Gifts of the Spirit in a later chapter.)

Although these nine great gifts are bestowed by the Holy Ghost, yet we do not find any mention of them being bestowed on the occasions above when the Holy Ghost was poured out in Baptism. They spoke with tongues as the Spirit gave utterance.

We do find that the Apostles went forth healing the sick and casting out devils long before they received the Baptism with the Holy Spirit.

"And they departed, and went through the towns, preaching the gospel, and healing every where." Luke 9:6.

But even though they had actually gone forth with this much power Jesus told them to tarry for the Baptism with the Holy Ghost. Yes, even the Seventy that were sent forth were given every sign that was to follow the believers, **EXCEPT THE SPEAKING IN TONGUES**—(See Luke 10: 1-20, especially verses 9, 17, and 19.) **YET THEY DID NOT HAVE THE BAPTISM WITH THE HOLY GHOST—FOR THE HOLY GHOST WAS NOT YET GIVEN.** (John 7:39.)

If Peter, James and John, and St. Paul, and all the other apostles—if even Holy Mary, the mother of Jesus, needed the Baptism with the Holy Ghost, Jesus even insisting that they do not go forth to preach until they were “Endued with Power from on high”—**HOW MUCH MORE DO WE NEED THE BAPTISM!** And if they spoke in tongues when the Holy Ghost fell, why shouldn’t we? Are we better than they? If they healed people, and cast out devils, and had power to tread on serpents—and still recognized that they did not have the Baptism with the Holy Ghost and went up to Jerusalem and tarried for it, then why should you and I hesitate? They had every manifestation of the Spirit except speaking in tongues before the day of Pentecost.

Enough Said. In this discussion of speaking in Tongues as the evidence of the incoming of the Holy Ghost, I believe every question has been answered that unbelievers are accustomed to raise. It is not the purpose of this book to answer questions of mere theory. For example we give no consideration to the theory offered by some that the signs were just to the Jews, simply because the Bible doesn’t say anything about it being just for the Jews—but immediately after all these signs occurred Peter himself got up and said:

The Promise of the same blessing that we have

received here this day—the gift of the Holy Ghost just as we received it—“is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2: 38, 39.

In all probability those who find comfort in saying that you receive the Holy Ghost without speaking in tongues are trying to find a loophole through which they may crawl out without speaking in tongues under the power of the Holy Spirit. In this manner they are depriving themselves of a great blessing, as the experience of multitudes attests.

A Hundred Thousand Witnesses. As we usher in the witnesses to give testimony that people do receive the Baptism with the Holy Ghost with the evidence of speaking in other tongues, and the unbelieving or uninformed assert that there are no such Pentecostal manifestations today—I am reminded of the man who was placed in jail for an alleged offense. The prisoner sent for his lawyer and explained the nature of the charges against him, to which the lawyer replied: “They can’t put you in jail for that.” But the prisoner responded, “I am already in jail.”

We have mentioned in former connections that the best method of proving the Scriptures is to put them to the test. We are, therefore, placed at great advantage in this matter of the Baptism with the Holy Ghost, and we are happy in relating briefly just how this Latter Rain Baptism with the Holy Ghost fell upon the earth in these last days.

About the years 1904 and 1905 there was a slogan in nearly every religious publication, and taken up even by the secular press, “PRAY FOR A WORLD WIDE REVIVAL.” The whole Protestant world was praying with more

or less earnestness for a world-wide revival. In the city of Los Angeles there was a group of saints who for three weeks met regularly and tarried, seeking a deeper walk with God, and praying in the interests of this world-wide revival. And suddenly one day, as they all were waiting before the Lord, the Holy Ghost fell upon them and many spoke in other tongues as the Spirit gave utterance.

Now on the other side of the world, at the faith home of Panditti Rammabai in India—who mothered from three to five hundred young widows—almost at the same time as the outpouring at Los Angeles, there came a similar baptism of the Holy Spirit upon faithful praying girls in her home.

Although there had been no small number of local awakenings of a kindred nature in various localities since 1800, yet they had only been a foretaste of the glorious completeness of the Baptism as revealed in April, 1905, in Los Angeles. And from these two beginnings the power of the Pentecostal Baptism spread with un-heard-of rapidity. In all parts of the United States, Canada, Europe, and within five years there were people baptized with the Holy Ghost in nearly every community in the world. On the day this is being written it is variously estimated that from one to two million people in the world have been baptized with the Holy Ghost since 1905, with the evidence of speaking with other tongues.

The Best People in the World. At an immense church conference, when the subject came up about how many from the church were going into the "Pentecostal Movement," and the so-called "Tongues Movement"—one of the delegates trying to whitewash the loss as being negligible, said to the greatest minister of the conference: "Don't bother about those people who are going into that

new doctrine—they are not the kind of people we want anyway.” “Bud” Robinson replied, as the tears streamed from his eyes, “You are mistaken, brother; they are the most spiritual people we have.”

“Bud” Robinson’s observations were exactly true. The great majority of the Holiness people throughout the length and breadth of America, readily saw that “This is that which was spoken of by the Prophet Joel”—as Peter said at the beginning, and began to tarry in the “upper room” for the Baptism with the Holy Ghost. The doctrine that swept around the world with such power was:

(1) Be converted—regenerated—that your sins may be blotted out.

(2) Be sanctified wholly—for the Holy Spirit will not dwell in an unclean temple.

(3) Be baptized with the Holy Ghost—with the Bible Evidence of speaking with other tongues, as in Acts 2:4.

This doctrine is still going. I can give you the names and addresses of 1316 who were baptized with the Holy Ghost with the evidence of speaking with other tongues in the month of August, 1921. All these got the experience as outlined above, and that is sixteen years after the first outpouring in Los Angeles. Earnest, serious people in nearly every denomination have eagerly tarried for the Baptism with the Holy Ghost. Multitudes of Roman Catholics have tarried for the Baptism. At a recent Revival Meeting in the City of Brooklyn, New York, more than half of the entire number who received the Baptism and spoke with tongues were Roman Catholics.

We have very definitely in the foregoing discussions first shown the Baptism with the Holy Ghost from a Bible standpoint. We have then presented the testimony of a

million and more who have received the Baptism as outlined. WHAT MORE NEED WE SAY?

But some people are like doubting Thomas—they won't believe that these things are taking place unless they see it. I wish they would all encounter some of the striking experiences that I call to mind faster and more plentifully than I can offer in this book.

A few nights ago a man came to the usher at the door of the Church of God in Brooklyn, New York. He began to explain that the Baptism with the Holy Ghost was all right, but that we were not to receive it. "But, brother," replied the usher, "we already have it, and speak in tongues as the Spirit gives utterance." At that very moment as if by prearrangement, which it was not, the minister who was preaching suddenly began to speak with tongues, to the discomfiture of the man who was trying to explain it away.

Those who speak with tongues under the power of God would be congratulated, if they had gone to school and learned to speak in foreign languages. John Adams was famous as a great linguist—he could speak in twenty-six foreign languages. We bow to his great ability. You wouldn't have understood probably more than one of them—but you would have taken it for granted that he spoke in twenty-six languages. I went to school and learned five foreign languages—and friends often congratulated me on knowing them. I got the Baptism with the Holy Spirit, and talked in many more than five different languages under the Power of the Holy Ghost—and the same friends looked at me ashamed. They say they are not languages.

But wait—let him that will sit in judgment and say that they are not languages first learn the 7000 languages

that are spoken on the face of the earth—and then pass judgment—but not until then.

As a matter of fact we have thousands of instances of people speaking in a foreign language under the Power of the Holy Spirit, when people who were present understood what they were saying. A few days ago, a Godly woman, highly respected and revered for her piety, sought the Baptism with the Holy Ghost. She knew only the English language. When she got the Baptism she spoke in the German language, and there were at least six people present who bore witness that she spoke in German and told us what she said. I was present myself on this occasion. In the Faith Home in India where the Holy Spirit fell in 1905, English speaking missionaries who were present heard the girls of India speak in beautiful English the glories of Jesus our Savior, when they received the Holy Spirit.

It is also noteworthy, and of special interest to thinking Christians, that in all cases where foreigners are present and understand a person speaking in their own language under the Power of the Holy Spirit, it is always of Jesus. Did Jesus not say, "He shall receive of mine and shall shew it unto you?" John 16:13, 14.

But even though you tell some self-satisfied people of this great blessing, the Baptism of the Holy Spirit, you will find many a one like the old mountaineer, back in the days when railroads and locomotives were new. He lived far up in the mountains, well satisfied with his horse, his mule and his yoke of oxen. But one day a neighbor told him how a locomotive, without horse, mule or oxen, was going to come up through that country on a railroad that was being built.

"I-t c-a-n-'t b-e d-o-n-e," drawled out the old skeptic

of the mountains, who had not seen a locomotive. He was a doubting Thomas.

But the day came when the train was to make its first run through a little village far down in the valley. His friend persuaded him to go down and see it for himself. Arriving at the newly built track, and seeing the two lines of shining rails that turned in from a sharp curve through a cut and opened suddenly into the village, the old man looked down the track, and said:

"They'll n-e-v-e-r run a train on that."

But there was a rumbling back over the hills, the shriek of the engine reverberated through the coves and mountain sides—something certainly was coming. A moment later it emerged from the cut, slowed down and came to a dead stop at the station—the old man looking on dumbfounded by what he had seen.

But he was still a skeptic. Turning to his friend he said in his old mountaineer brogue:

"Well, they got 'er here; but they'll n-e-v-e-r get it started again!"

But, "All Aboard," called the conductor. One tug at the throttle, a hissing of steam, deep puffs, and the engine with its train of cars was off down the track. But still skeptic—he could hardly believe his own eyes—the old man of the mountains exclaimed as the rear car disappeared around the curve:

"Boys, they'll n-e-v-e-r get it stopped."

And that is true of the great Pentecostal wave that has swept the world. It has seemed impossible to some. But oh, if they could only feel that blessing that some of us have received, and the glory, and the power—they too would tarry in the upper room until they were endued with Power from on High.

Some of our brethren, honest and sincere, assure us that they received the Spirit of the Lord at Conversion, or at the time they were Sanctified. No doubt they did receive the Spirit of the Lord in great measure. But certainly not the Baptism with the Holy Ghost. For Jesus Himself said to His Apostles as they were talking confidentially:

“If ye love me, keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; Even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; FOR HE DWELLETH WITH YOU, AND SHALL BE IN YOU.”
John 14:15, 16, 17.

The Spirit of the Lord is with the converted one, the sanctified one, surely and by all means; is He not in some measure with the sinner, for we are assured that no one can come to the Father except the Holy Spirit draw him? But the experience that the one hundred and twenty received on the day of Pentecost—that is the Baptism with the Holy Ghost, and it is promised unto you and your children, and all that are afar off, even as many as the Lord our God shall call! Let us give thanks to God!

THE THREE GREAT EXPERIENCES REGENERATION (JUSTIFICATION) SANCTIFICATION

THE BAPTISM WITH THE HOLY GHOST.

These are fundamental. Follow the Lord in these experiences, and the rest of your life will take care of itself. But there are many blessed ordinances and practices in connection with living a Christian Life, and it is to them that we now wish to turn.

The Ordinances of the Lord

"For if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Baptism in Water

Let us first set down before us the Scripture References on Water Baptism:

"Then went out to him (John the Baptist) Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him IN JORDAN, confessing their sins." Matt. 3:5, 6.

"I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John IN JORDAN. AND STRAIGHTWAY COMING UP OUT OF THE WATER * * * *." Mark 1:8, 9, 10.

"And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus

Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water * * *." Acts 8:36-39.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 19, 20.

"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there." John 3:22, 23.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.)" John 4:1, 2.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. * * * * * Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:38, 41.

"But when they believed Philip preaching the things concerning the kingdom of God, and the

name of Jesus Christ, they were baptized both men and women." Acts 8:12.

"(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)" Acts 8:16.

"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and rose, and was baptized." Acts 9:18.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:47, 48.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized * * *." Acts 16:14, 15.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Acts 16:33.

"And many of the Corinthians hearing believed, and were baptized." Acts 18:8.

"And he said unto them, Unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them;

and they spake with tongues and prophesied." Acts 19:3-6.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*** that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." Romans 6:3, 4.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13.

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Ephesians 4:4, 5, 6.

The references concerning water baptism given above are complete, as we have been careful to omit none that have any additional bearing on the subject in hand.

To those of us who have no axe to grind, no private theory to promote, are just willing to do anything the Bible says as soon as we see it in the Bible, the following points are brought out in bold and impressive relief:

1. Baptism, as referred to in connection with Water Baptism, with the translation of Dip, or Plunge in or under water, is the only translation that the word used in the original Greek can have, according to standard dictionaries. Jerome, an-

cient Father of the Church, says: "We are thrice plunged, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost." The definition to sprinkle, or pour, or any other definition, has been invented and adopted as a definition because the practice has been authorized by many churches for so long a period.

2. In all three places where the mode of baptism is described—the first three quotations above—it is IN Jordan, "Coming up Out of the Water," and "they both went down into the water," and "when they were come up out of the water." The description is so plain, and the common translation and understanding of the word baptism is so definitely immersion, that it leaves little room for anything but "Going down into the water, and coming up out of the water."

We find also that John was baptizing where there was "Much Water." Now that doesn't sound like anything but a place large enough for the ceremony of immersion. In fact, if he were going to dip his fingers in a glass and touch the forehead, there would surely have been no necessity to go down into the Jordan River to do that.

Baptism by other methods have been adopted on the "just as good" theory. It is not so much the act as the "being willing to" that counts, according to advocates of other methods.

After all water baptism is baptism. It is not necessary to say that it is baptism by immersion. It is just BAPTISM.

3. When to be Baptized. Mark 16:16, quoted

above, says "believe" then says be "baptized." Naturally, the sinner must believe on the Lord Jesus Christ first, else his baptism is in vain. Peter said in Acts 2:38, to "Repent, and be baptized * * * for the remission of sins," pointing out that they should then "receive the Holy Ghost."

At the house of Cornelius (Acts 10:44), the company was baptized with the Holy Ghost, and was afterward baptized. However, at Ephesus (Acts 19:5, 6) they were baptized first in water, and then received the Holy Ghost.

From the foregoing it would appear that the one who believes on Christ may be baptized any time after he believes, even being baptized with the Holy Ghost before water baptism.

However, we find that in each case there was no delay about water baptism, after conversion. The eunuch (Acts 8:36-39) asked to be baptized immediately. Peter suggested baptism immediately after the outpouring of the Holy Spirit. It certainly doesn't pay to delay the matter. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

4. Is it Necessary to be Baptized in Water in Order to go to Heaven? Let the words of Jesus speak for themselves. "If ye love me, keep my commandments," He said. Moreover, He told His apostles to go forth and teach the world what He had taught them, and about the first words out of Peter's mouth after the Lord ascended was:

“Repent and be baptized for the remission of sins.”

There are other quotations that point out the necessity of being baptized. However, it is conceivable that a person may go to heaven without being baptized. Let us consider the thief on the cross, who repented. Opportunity was not given him to be baptized. Nevertheless, every one who was being saved in those days was getting baptized immediately, and it is hardly likely that if he had been taken down from the cross, and given opportunity, he would have refused to be baptized. The light didn't dawn upon him until it was too late for him to do this ordinance of the Lord.

The Answering of a Good Conscience toward God.
“The like figure whereunto even BAPTISM doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.” 1 Peter 3:21.

Probably no person on earth knows positively why the Blessed Savior chose Water Baptism as an essential ordinance of Righteousness. But He did, in these words:

“And Jesus answering said unto him, Suffer it to be so now: for **THUS IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS.**” (Matt. 3:15.)

But there are many of God's laws that we do not understand, and yet we accept them as true. For example, God's law of nature has placed the polar bear in the Arctic Regions, while the elephant He has placed in the tropical regions. We don't know why, but this serves to illustrate to us how God's ways are high above our ways, as the heavens are above the earth. There are ten thousand things we do not understand—yet we accept them.

Just so it is with Water Baptism. It may look like a

mere form to some. For example, at Howard Beach on Long Island recently, an assembly of bathers watched a score or more being baptized in water in the name of the Father, Son, and Holy Ghost. Amazement was written across their faces, so little did they know of how God could bless people that obeyed His word, faithfully, and without question.

In reference to Water Baptism, let us consider that throughout the Scriptures, wherever there is reference to a conversion there is almost invariably an additional verse to tell that the people were baptized. And is Baptism after all, not a beautiful ceremony, giving a definite expression to our faith? And is it not a beautiful symbol of the washing away of our sin by the blood of Christ? And of our death to the Old Life—and resurrection into the new?

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Romans 6:3, 4, 5.

Clouds of Witnesses. We have blessed comfort to read of how faithfully the Christians of old “went down into the water and came up out of the water.” But we do not have to go back two thousand years to prove the blessing of being baptized in water. There is hardly a stream deep enough in the United States of America, but what could tell the story of blessing that fell upon souls who were plunged into its waters. Yea, and in every community you

can find living witnesses to the blessing of being baptized in water.

In the year 1908 when I myself was baptized 128 went down into the water the same day. Without a single exception they came up beaming with the light of God upon their faces—and a shout in their hearts, and many broke out in praises, even speaking in other tongues as on the day of Pentecost, about which we have studied previously. There is nothing like obedience to make your soul feel the Pentecostal blessing. In fact, there have been many instances of which I myself have heard when those who followed the Lord obediently in water baptism, were baptized with the Holy Ghost and began to speak in other tongues as they came up out of the water—just as Jesus received the Holy Ghost immediately after He was baptized in Jordan.

Those of our brethren and friends who have been only “sprinkled,” or touched with water on the forehead, while no doubt sincere in their devotion, have missed one of the greatest blessings of the Christian Life, as millions who have “gone down into the water and come up out of the water” will not hesitate to testify. And there is no halfway about this water baptism ceremony. “Buried in baptism” means completely covered. Many a person, who realizes that the minister who does the baptizing failed to “bury” him completely, insists that he be COMPLETELY BURIED—so down they go again into the water. It takes a complete consecration like that to realize God’s very, very best.

No one doubts that the ceremony of “sprinkling,” exacts a certain definite feeling of consecration—how much more then a complete baptism, going down into the water and coming up out of the water! O brother, try it. If you have already been sprinkled, and are fairly well satisfied,

why not go and be baptized, "Going down into the water, and coming up out of the water?" Such an act will not be validate the sprinkling, if you have faith in that system, and you will be by way of showing yourself faithful, and lay yourself open to receive the blessings that millions of us can testify to.

Not long since a young man who had been baptized some time previous, attended a baptismal service down at the ocean where there was much water. As the candidates for baptism were lined up holding hands, and singing the praises of God, just at the beginning of the service, this young brother came up to me and exclaimed, "Can't I be baptized again?—his soul was so refreshed and blessed by the thought of all that his first baptism had meant to him.

The Methodist Church, whom we usually think of in connection with "Sprinkling," are accustomed to giving candidates for baptism their choice, either sprinkling, or water baptism. The sprinkling is much easier, and by far the majority choose that method. I wish all the Presbyterians, and the Congregationalists, and the Methodists, and the whole world, could just realize the blessing of being baptized IN WATER.

I go to one of the famous restaurants in New York. I get a meal that I remember all the days of my life. The table is amply supplied with spotless linen and handwrought silver. The appetizer is a salad that whets the appetite like the first look at the big brown turkey wallowing in its own gravy on Thanksgiving morning. Then comes a tempting soup, and a half lobster with its succulent tenderness waiting at the side to minister to your joy—and then—and then—O revelation of happiness—comes the chauteaubriand! And what is a chauteaubriand? Ah, I will tell you. The chauteaubriand is a noble piece of flesh three inches in

thickness, and so tender that the thumb, when pressed against it lightly, is buried in the yielding tissues. Against the upper and the lower sides are fastened thin pieces of less precious beef, and a bit of butter, and the whole is then broiled over the coals. The two thin slices are consumed in the cooking, but their presence has preserved all the juices in the great piece. At the end the great piece is lightly browned on each side, and when it is brought to you it melts in your mouth. Oh, with potatoes to your liking, and a salad lettuce, cress and endive—for every five minutes that I devote to telling about it, I spend two hours thinking of it and swallowing hard!

And I come to you telling you about that wonderful meal, and say that you can have it too, as you are going to be near that wonderful restaurant. I can almost see you fairly licking your lips and rolling your tongue around and your mouth watering uncontrollably.

That is just the way about baptism in water. Oh, if you could realize the sweet thoughts of deeper consecration and devotion as you go down into the water, perhaps with a little burden, and prayer. And the faithful minister taking you by the hand leads you down where there is water deep enough, and lifts his hands toward heaven and says:

“In obedience to the command of our Lord and Savior Jesus Christ, I baptize you, my brother, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen!”

And down, down you go, buried with Christ in baptism, but as surely you rise again, the light falls full upon your face. The feeling of consecration is complete, and instead of the hesitant, just a little burdened and down-

cast step, all the world seems clothed in the brightness of the sun, the faces of the Christians shine as the firmament, sparkling with the fire of God's Love, for they realize just how you feel—and all seems happiness, you are light as a feather—you have been buried with Christ in baptism in the symbol, and you have risen in newness of life. And about all you can say, is "Glory to God in the highest." What a shout there must have been on the banks of the Jordan when John was baptizing there, and the disciples of Jesus also!

I tell you about this, and how I wish you would prove this for yourself. It is not necessary to take my word for it or that of the millions of others who have had the same experience. Why not take the matter like the Eunuch did, when Philip pointed out to him the blessings of Salvation, and the necessity for water baptism—he immediately suggested, "See, here is water; what doth hinder me to be baptized?" If you haven't been baptized in water, and you believe on the Lord Jesus Christ in your heart, and confess him with your mouth, look around now for water, and get a minister like Philip who was full of the Holy Ghost, and ask the minister what hindereth that you be baptized.

The witnesses are unanimous in their testimony that they received a blessing by being baptized in water. You are taking no chances, no risk whatever; you have everything to gain, and nothing to lose.

Infant Baptism. There is no mention in the Scriptures of infant baptism. It would therefore not seem essential. Perhaps one reason why it is not mentioned is because it would be quite impossible for an infant to "go into the water and come up out of the water." However, there is certainly nothing to be lost by consecrating an infant to Christ, in a definite ceremony, that fixes the minds of the

parents upon the consecration of the infant to Christ. And if this includes touching its forehead with water, it certainly can do no hurt.

But it should be remembered that this does not take the place of water baptism after the child has reached the years of accountability, when it is able to grasp the truths of the gospel and to believe in its heart the words of the Lord Jesus, and to confess Him with the mouth—and then be baptized. For the command to repent and be baptized is made to all people, and that certainly includes the children who come to the years of accountability.

Baptism for the Dead. This is mentioned by early church writers, and it appears to have been practiced to some extent. We have reference to it in 1 Corinthians 15: 29, in Paul's teaching concerning the resurrection.

The Good Form for a Baptismal Service

1. Singing is always in order at a baptismal service.
2. Scripture reading, prayer, and usually a preaching service, is appropriate before the Baptismal service itself, bringing the doctrine of water baptism before the people.
3. Some congregations have specially prepared robes for the baptismal services for both men and women. If these are not obtainable it is quite as satisfactory for the men to wear their regular clothes, usually a suit quite worn; and the women frequently add a pleasant appearance by all dressing in white. Should they dress in white, they should wear an underskirt of heavy material so that when wet it will not cling to them in such a way as to embarrass them.
4. If the service is out doors, it is often made extremely picturesque and blessed, to have the group of candi-

dates for baptism form in line and take each other's hands and march together into the water.

5. Various forms are used by ministers of the gospel in administering water baptism. Some ministers ask each candidate to reaffirm his faith in Christ and then baptize him. Others accept them as believers, as they stand, else they would not have gone to the trouble of preparing for the baptismal service. Two representative forms used by our ministers as they stand ready to plunge the candidate under the water are:

"In obedience to the command of our Lord and Savior Jesus Christ, I now baptize you, my brother, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

"Upon your confession of faith in the Lord Jesus Christ, I now baptize you, Brother Davis, in the name of the Father, and of the Son, and of the Holy Ghost." Either of these make a blessed ceremony.

6. The minister who does the baptizing at the baptismal service may be an Evangelist, an ordained Deacon or a Bishop. Wasn't Philip one of the seven and also an Evangelist?
7. The following hint will be worthwhile to those who are newly called upon to administer water baptism: Ask the Candidate to lock his hands in front of him. Then ask him when you start to baptize him, just to lift his hands to his nose and hold it, thus preventing any occasion for strangling. The minister can hold him by his locked hands with his left hand, and place the right hand at the back of the neck. This will aid greatly in bringing the candidate up out of the water.
8. The singing may well go on intermittently during the service, and there are of course assisting brethren and

sisters to attend those who come up to the bank out of the water.

9. Baptismal fonts in churches are very common these days, and the Lord blesses in them quite as well as out where there is more water. Justin Martyr, early father, told his people to go to living water if they could. But if not, then the still water would be all right.

The Lord's Supper

(1 Corinthians 11:23-29)

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

(Matthew 26: 17, 20, 26, 27, 28, 29)

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

"Now when even was come, he sat down with the twelve * * * And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

* * * * *

(Mark 14:22-25)

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of of it. "And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

* * * * *

(Luke 22:14-17, 19, 20)

"And when the hour was come, he sat down, and the twelve apostles with him.

"And he said unto them, With desire I have de-

sired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

“And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.
* * * * * And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

“Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”

* * * * *

(John 6:53-56)

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.”

* * * * *

This blessed ordinance of the Lord's Supper is so well established in the minds of all Christian people, that there is little occasion for discussing it in a manner to convince people of its part in the fulfillment of all righteousness. It is a service that has always been honored and participated in by converts without any hesitation.

The quotations above in five different groups say essentially the same thing in reference to it. But to state the Sacrament Service briefly let us say that the above

Scriptures teach the following prominent things:

1. That the bread was unleavened bread, the same as used at the Passover, at which Christ instituted the Lord's Supper.
2. That the wine was "The fruit of the vine."
3. That the bread was first broken and eaten, and afterwards the cup of wine.
4. That by this service we do keep in remembrance the broken body of Christ, and His Blood shed for the remission of sins—until He comes.

Those who have not participated in the service of the Lord's Supper, have missed some of the most sacred and hallowed moments in the entire Christian Life. The heart melts completely in contemplation of the death and suffering of Christ. In deep contrition, and repeated regret that our hearts could ever have been so far away from Him, we beg and implore, Father, forgive us our trespasses as we forgive those who trespass against us.

Usually the heart is softened in the deepest gratitude and devotion, and often we break into tears. When we think how Christ suffered in His agonizing prayer in Gethsemane, our sorrow is often too deep for tears. Surely nothing could take the place of the Lord's Supper.

As the unleavened bread is broken can we not hear the beat of the hammer that drove the nails into His hands and His feet? And the spear piercing His side? And as we behold the wine in the cup, does it not better than anything else in the world bring thoughts of the shed blood of Christ—the tears in the Garden that were as great drops of blood? And the blood that trickled down, and flowed from His hands and His feet, and gushed from His side—and He bowed His head, and said, "It is finished." May the day not come when we shall forget Calvary and the sacrifice

for sin that was made there for the whole world. And could that include even me? It could, and that is the thought that fills our heart as we partake of the body and blood of the Lord in symbol and remembrance until He comes. Even so come Lord Jesus!

And to the Objectors

Even as Judas Iscariot was found at the Lord's table when the Lord's Supper was instituted, so do we yet find Satan himself trying to tear down the practice of the Lord's Supper as it was instituted, and to which we have ample testimonial without any possibility of a misunderstanding, if we will accept the Bible as it stands without trying to circumscribe it by the limitations of our own small minds.

Using Water at the Sacrament. Occasionally you find some apparently earnest souls who beg you not to take wine at the blessed sacrament, but use water instead. In neither of the places where the Lord's Supper is described does it say water, but it does say the "fruit of the vine." Moreover, Jewish history demonstrates that just as they had unleavened bread at the Passover they had wine.

The Roman Catholic Church has for a long time used water instead of wine. This was decreed by a pope, but not by the New Testament.

The Bible says, "This do in remembrance of me."

While there are comparatively few outside the Roman Catholic Church who use water instead of wine, yet those few—how much more blessed it would be, if they could only see and understand that God knows best—even though we do not. And when the Blessed Savior asks us to take the wine as His shed blood let us never reply, "No, Lord, I'll take water."—

It is the custom of the Church of God to use unfermented "fruit of the vine," Grape Juice. Perhaps this is particularly desirable in the United States where prohibition laws have made the other kind unavailable for this purpose. The Jewish people in New York have dispensed largely with the use of fermented wine at the sacrament, since prohibition went into effect.

Administering the Sacrament. It is surely the part of the ministry to serve at the Lord's Supper. However, there are many congregations that do not have a regular minister. Should they desire to partake of the Lord's Supper the elders of the congregation can surely serve.

How Often to Take the Sacrament. In many churches the congregations partake of the Lord's Supper at least once a month, and on Easter especially. In some churches, though very few, opportunity is given to partake of the Lord's Supper every Sunday.

In the Church of God each congregation has the utmost freedom in deciding when they shall have the Lord's Supper. It is felt by many that having the Lord's Supper too often lessens the sacredness of the occasion. Others feel that it is quite fitting to have the Supper at least once a month.

"As often as ye eat this bread, and drink this cup,
ye do shew the Lord's death till he come."

Feet-Washing

Now we come to something that raises a bug-a-boo from every quarter. "Me, take off my shoes and let some one wash my feet in church! And then me wash somebody's feet! No, No, No, Never!"

Why they're as bad as Peter, for let us read:

(John 13:4-17)

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

"After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

"Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter.

"Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, IF I WASH THEE NOT, THOU HAST NO PART WITH ME.

"Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

"Jesus saith to him, HE THAT IS WASHED NEEDETH NOT SAVE TO WASH HIS FEET, but is clean every whit: * * * * *

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

"Ye call me Master and Lord: and ye say well; for so I am.

"IF I THEN, YOUR LORD AND MASTER, HAVE WASHED YOUR FEET; YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET.

"FOR I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I HAVE DONE TO YOU.

"Verily, verily, I say unto you, The servant is not

greater than his lord; neither he that is sent greater than he that sent him.

"IF YE KNOW THESE THINGS, HAPPY ARE YE IF YE DO THEM."

There are three very striking sentences in this reference, that stand out in bold relief for the consideration of the Peters:

1. Jesus told Peter that if He didn't wash his feet, then Peter would have no part with Him.
2. That if Peter were clean all over, his feet needed to be washed, anyway.
3. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

And a Fourth that some of us relish:

"If ye know these things, happy are ye if ye do them."

I assume that every one who reads English understands this Scripture reference. The usual comment on this Scripture begins about this way: **"I know it says that —B-U-T,"** and then begin the excuses. Now it would be much easier to lay your coat off, and gird yourself about with a towel, and wash another's feet, than it would be to get down a thousand reference volumes, and the dictionary, and old translations of the Scriptures to get out of doing it.

Perhaps you assure us that you **"don't understand it."** Well, my friend, no one accused you of understanding it. In fact, Jesus Himself said, **"what I do thou knowest not now; but thou shalt know hereafter."** Even if you don't understand, go ahead and do it. **"We shall understand it better by and by."** We're like children, lots of us. A mother

tells her boy to do something. And that boy argues with his mother about doing it long enough to have gotten it done and forgotten about it—and have the parental blessing for OBEDIENCE.

“A Lesson in Humility.” Certainly it is a lesson in humility. We all agree on that. Let us consider the nature of a lesson—in theory, and then in practice. You take a book and read all about just how to build a house. When you get through the book you don’t say you are a house-builder—and it would be difficult to find any one who would hire you to build a house. But go and build a house, and you’ll find there is much more to learning how to build a house in actually building it, than in reading about it. Theory doesn’t count nearly as much as actual practice. The building of the house gets a house. Reading about it doesn’t.

Perhaps you feel that you have learned the lesson of humility by reading that Christ washed the disciples’ feet. But you would be surprised how much humbler you could feel if, like the Master, you would gird yourself with a towel, and stoop down and wash a brother’s feet.

“Obedience is Better Than Sacrifice.” Some have urged that to be willing to wash another’s feet is sufficient. To that Brother Lemons very aptly said, “Then why be baptized—why not just be willing to? Why take the Lord’s Supper—why not just be willing to? Why actually repent—why not just be willing to?” The best way to prove that you are willing to be baptized is to be baptized. Likewise your willingness to partake of the Lord’s supper, and to repent, is best demonstrated by actually partaking of the Lord’s Supper, and by repenting.

Then let us be consistent all the way along the line

—and prove that we are willing to wash another's feet by actually washing them. As a matter of fact, those that repeatedly attest that they are willing to wash another's feet and then do not do it, are down in their hearts really not willing. James said: "I'll show my faith by my works."

Another group, allowing the enemy to cheat them out of blessings which are rightly theirs, says: "Jesus didn't command us to wash one another's feet; He only said that we 'ought.'" Apparently that group consider that, "Well, it's not a command, so I won't go to hell if I don't wash my brother's feet." Whereas they ought to consider it in another light altogether:

I place \$1000 in a bank for you, and say, "You ought to go down there and get it." It would be difficult for me to imagine you replying, "Well, you don't command me to go, so I'll not go down." Feet washing brings a blessing that is better than a \$1000 gift. You don't think so? try it!

Now Jesus instructed His disciples to "Teach them to observe all things whatsoever I have commanded you." He told Peter that if he did not take part in the feet washing he would have no part with Him. When Peter heard that he came down off his perch immediately, and said, "Lord, not my feet only, but also my hands and my head." I imagine Peter told of this in many a service.

In answer to some who feel that it isn't so important after all, since only one of the four Gospels records the incident, I should suggest that if they were invited to go down and get the \$1000 referred to above, I venture the invitation would not have to be repeated.

Some there are, like Naaman, whom the prophet told

to go wash in the River Jordan. He thought the prophet might have given him something noble or daring to do. And even if he did instruct him to dip himself seven times, why couldn't it have been one of the beautiful rivers down home, instead of the muddy, murky waters of Jordan. Perhaps they, like Naaman, will later change their minds, and like Naaman receive the great blessing they long for so much. At least we hope so.

Feet washing was evidently practiced quite generally in Apostolic days. You will recall the widow who was to receive the care of the church was among other things conditioned on "If she have washed the saints' feet." There were undoubtedly many opportunities for her to do so, else that would not have been one of the conditions. (1 Tim. 5:9,10.)

Those who have never participated in feet washing are not qualified to speak intelligently on the subject. Let him who objects to the service first try it—and then if it does not measure up to Christ's promise that "Happy are ye if ye do them," he will be qualified to condemn the practice. But there are many who have taken part in this service; let us hear from them.

The Multitudes that Practice Feet Washing. When the Children of Israel were encamped at Kadesh, they sent over twelve spies to see for certain if the land of Canaan did actually flow with milk and honey, and pomegranates, and all the other good things that were promised them. They had heard from the Lord, as well as from rumors, that it was a good land, but they wanted to make sure by sending over the spies. Upon their return they plucked a bunch of grapes at Eschol that two men carried on a staff between them, just to prove that all the good things they

said of the land were true. All twelve came back and said that it was a land truly flowing with milk and honey.

That is what not only twelve men—but multitudes are saying about feet washing. They have laid aside their vestures, girded themselves with towels, poured water in basins, and down on their knees in front of another have washed feet, just as Jesus said they OUGHT TO. And they have done this during the good year, 1921. Without a dissenting voice, all that participate in it give testimony that they are happy in doing it, as Jesus said they would be.

The Form of Service. Usually it is preceded by the Lord's Supper. "And rising from supper" they gird themselves with towels.

The brethren are in their part of the house, and the sisters in their part. Or if the house is small, it is often a separate meeting, one for the men and another for the women. And if you want to know the practice, just read the references above, from the 13th of St. John. Each man washes a brother's feet—not foot. The brethren see that every brother gets his feet washed, and that each washes another's feet. The women likewise.

It is usually accompanied with great joy, and blessing. Jesus Himself said in reference to it: "If ye know these things: happy are ye if ye do them." We find that this is positively the truth.

I smile sometimes at the inconsistency of man! "That is ridiculous," exclaims one, "to make that a religious service." Brother, we didn't make it. It never occurred to us until we saw it in the 13th of John. If Jesus Himself, our Lord and Master, could stoop and wash His disciples' feet, how much more should we wash a disciple's feet!

With these comments we leave you with the 13th chapter of St. John, your Lord and Master, and prayer—and sincerely hope you will soon realize the happiness in being obedient to Christ in ALL THINGS—Even if you don't understand any more about the service than Peter did.

Tithing and Giving

Tithes Before the Mosaic Law was Established

“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. AND HE GAVE HIM TITHES OF ALL.” Gen. 14: 18, 19, 20.

“And this stone, which I have set for a pillar, shall be God's house: and of all thou shalt give me I will surely give the tenth unto thee.” Gen. 28:22.
(This was Jacob's vow.)

Under the Law Moses Ordained Tithes as Follows:

“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.” Leviticus 27: 30, 31, 32.

“And, behold, I have given the children of Levi all

the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.....it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit." Numbers 18: 21, 23, 24.

"And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithes..... and ye shall give thereof the Lord's heave offering to Aaron the priest." Numbers 18: 25, 26, 28. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." Deut. 14: 22, 23.

"At the end of three years thou shalt bring forth all the tithes of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord

thy God may bless thee in all the work of thine hand which thou doest." Deut. 14:28, 29.

Between the Time of Moses and the New Testament

"And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and tithes of all things brought they in abundantly."

2 Chronicles 31:5. "Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully." 2 Chronicles 31: 11, 12.

"And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes, unto the house of our God, to the chambers, into the treasure house." Nehemiah 10: 38.

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your

sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Mal. 3: 8-12.

Giving unto the Lord—in the New Testament

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." Luke 11: 42.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16: 1, 2.

"Therefore I thought it necessary to exhort the brethren, that they would go before unto you and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." 2 Corinthians 9: 5-7. (Also read remainder of the 9th chapter.)

"Now consider how great this man was, (Melchisedec) unto whom even the patriarch Abra-

ham gave the tenth of the spoils."....."For he testifieth, Thou art a priest forever after the order of Melchisedec." Hebrews 7:4, 17. (Also, read all of this 7th chapter.)

The History of Tithes. There is ample testimony in history and in the oldest records available, that the giving of the tithe was a custom even before the time of Abraham. Among the heathen, the tithe was given to the gods of their idolatrous worship. Abraham was not under the Mosaic Law, neither was Jacob, yet both of them gave tithes. A conqueror of old that returned with the spoils of the vanquished foe, often dedicated a tenth of the spoils to the worship of some heathen deity, either by subscribing to the wants of the devotees, or priests, or building shrines for the worship. In some instances recorded, the tithe was distributed to the needy.

The Tithes under the Law. From the quotations given above concerning the tithes under the law the following are outstanding features:

1. The tithe was to be given to the Levites, because they did not have a source of income like the other tribes.
2. The Levites were instructed to give one-tenth of the tithes which they received to Aaron, the high priest.
3. There appears to have been three kinds of tithes: (a) To the Levites for their maintenance (Numbers 18:21, 24); (b) Another for the Lord's Feasts and Sacrifices, to be sent to the place where the Lord chose to place His Name—if it could not be sent in kind, it was to be sent in money, then the money would be

spent for whatever they pleased to have in the feast. (c) Every third year a tithe for the poor, to be eaten at their own dwellings. Some think this third year tithe is the same as the tithe in the other two years, except that the feast was to be at home, or locally, and not sent to the central place, "which the Lord would choose." (Deut 14:28, 29.)

4. It will be noted from the quotations in Chronicles, Nehemiah, and Malachi, that the tithing system was actually in practice. In Malachi we are told that it was robbing God to deprive the priests and Levites of their tithes. It appears that when Israel went into other sins they also committed the sin of robbing God of that which was His.
5. We also note from the quotations above that the Lord expects more than the tithes—He expects offerings also.

Tithes and Offerings in the New Testament. In Abraham's time tithes were given voluntarily. No law demanded it. Abraham simply purposed in his own heart to give one tenth. Jacob likewise. Under the Law, giving tithes was commanded. The tithes were for the maintenance of the Levites, for religious feasts, and once in three years for the poor, and the Levites.

We do not find a direct command in the New Testament to give tithes. But we do find passages that strongly indicate to the minds of earnest people that tithes are the Lord's. Let us examine them:

1. The Pharisees, in Luke 11:42, are told that they should not leave tithing undone. Perhaps it

can be said that this has a private interpretation that "According to the Law" he should not have left tithing undone.

While such might be inferred from the passage, certainly it is not said. In other words, the Pharisees ought to pay tithes.

2. We find that Jesus is a Priest forever after the order of Melchizedek. Abraham paid tithes to Melchizedek, not because he was commanded by law, but because he purposed in his heart to do it. That incident, with the later determination of Jacob to do the same thing, are precedents, and examples, by which we may profit, in deciding just how much we ought to give to the Lord. We have no examples to go by if we wish to give less.
3. Paul instructed the Corinthians to lay aside on the first day of the week as the Lord had prospered them, for the benefit of the saints at Jerusalem. We have as precedents as to how much to give, in Abraham, Jacob, and the Children of Israel—the tithe. And people in all ages have given the tithe as they "purposed" in their heart. So if you ever attempt to figure how much it is fair for you to give, consider that the only amounts we have on record in the Bible are the tenth. If pagans out of the sincerity of their hearts could decide to give a tenth to a heathen deity—why should we consider giving less to Almighty God, our heavenly Father in whom we live and move and have our being! We give about 25 per cent. of our income for a house to live in. We give an average of 50 per cent.

for food, clothing, and other necessities of life. We allow more than 10 per cent. usually for pleasure, and diversions. People of the world pay out more than a tenth of their income for such things as clubs, theatres, and other distractions, that the saint never pays anything out for. If you get all your blessings from the Lord instead of from these worldly things, why should you not pay at least 10 per cent. of your income?

Cast Your Bread upon the Water—and it Will Return after many Days. Some feel that the tithe is too much to give. But it can be proven, if you take the tithe of your income and put it in the bank on interest, it will not bring you the half of the return it would if you would invest it in the Lord's service. Do you wish to know how it will return to you? In this way: you will avoid many sicknesses that you might have had; you will plant your seed, if you are a farmer, and it will grow, and bring you a profit. If you are a worker, the Lord will insure you sufficient work. "I was young," says King David, "And now I am old, and I have not seen the righteous forsaken, nor his seed begging bread."

No, the tithe that is given always returns many fold. I have seen many articles in the religious press, that bear out the testimony of many people who have tried giving the tithe, and say it pays.

Perhaps it isn't commanded in the New Testament to give a tithe, but neither was Abraham commanded, and he was the friend of God.

As Paul says in the quotations above, "He that soweth bountifully, shall reap bountifully," but he that soweth "sparingly shall reap sparingly."

Offerings. The prophet Malachi refers to tithes and **OFFERINGS**. Does that mean an offering in addition to the tithes? It sounds like it. We find also, that the Children of Israel were instructed to give offerings of their first-fruits in addition to the tithes of their first fruits, which were given to the Levites. But Malachi follows the instructions about tithes and offerings with a promise of blessings that you will not be able to contain. The reward seems worth the sacrifice.

An offering is in a sense a sacrifice. Now it is no sacrifice if you give something that it doesn't hurt at least a little to give it.

We all recall the Widow's mite. She gave more than the rich who had put in much—for she gave all she had. The rich young man who came to Jesus inquiring what he should do to inherit eternal life was told: One thing thou lackest, "go and sell that thou hast, and give to the poor." (Matt. 19:21.)

The Lord speaks to nearly every Christian at one time or another in some definite way, and shows them what special offerings should be given.

The Need of the Tithes in the Church. If we may learn a lesson from the Old Testament—which is a shadow of things to come—we can say that the Levites are represented today by the ministry of the Church of God. And corresponding to the Priesthood of Aaron and his sons in the Church in the Wilderness, we have overseers over the churches today. Then do we not have a precedent in directing our tithes to be given to the ministry? The offerings also were taken to the priest, a part of which he kept, and a part of which he sacrificed in the burnt offering before the Lord. Through the ministry the tithes serve

all church interests, charity, missionary, and gospel administration, etc.

The matter of money in church affairs is such a delicate one that it must be handled with much care. But it is patent that the church must have money to carry it on. Therefore, the best manner to handle this tithing question, is to urge that all pay tithes, not because they "must," but because it will put them by way of receiving the great blessings of which Malachi wrote. In all ages of the church there have been multitudes that paid tithes, because it seemed to them to be the Bible way. They prospered both spiritually and temporally. Let us profit by their example.

"Lay aside on the first day of the week," leaves no question as to the proper time to bring tithes and offerings into the storehouse.

Many dear Christians can give a 50 per cent. tithe much easier than some others can give a 10 per cent. tithe. Let us give thanks that they can—but let us not permit them to get all the abundant blessings—let us all get our share of the blessings. "It is more blessed to give than to receive."

Even the ministry may tithe the tithes which they receive—and thus have the joy of giving toward the general interests of the church.

A One Year's Test. A farmer and his wife in Maine, blessed Christians, were constantly annoyed by the wolf at the door. Everything they put their hand to failed.

"Mary," said the husband one day, "Let's give God a chance to help us prosper. Instead of this pinchpenny existence, and grudgingly dropping a thin dime in the collection, let's open up, and give God His share, one tenth. For I read here that we will be blessed, and our seed will grow,

and our fruit will not fall before its season in the field."

They tried. And the story of how the Lord prospered them in basket and in store is one of the most blessed I ever read. Even when the potato crop failed all about them, they raised a bumper crop. The hens tumbled over one another trying to lay—Mary was giving one tenth of the egg money to missionary causes.

Give unto the Lord, and it shall return unto you full measure, heaped up, pressed down, and running over. The Lord challenges: PROVE ME! And see if I will not pour out a blessing that there shall not be room to contain. Amen. If we could learn to praise the Lord more when we speak of money—it would be much more pleasant.

Healing of the Body

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

If we were to attempt to give all the Scripture references pointing out the instances of healing, we would require a book about as large as this one to do it in.

But for the benefit of those who have not read the passages in the Scripture in some definite order, bearing on the healing power of God, in the Old Testament, as well as in the New Testament, we give the following suggested order for reading them:

Numbers 12:10-15.	10th, 12th, 14th,	14th, 18th, 22(vers-
Numbers 21:6-9.	15th, 17th, 19th,	es 50-51) chapters.
2 Kings 4:8-37.	20th chapters.	John 4th, 5th, 9th,
2 Kings 5:1-14.	Mark 1st, 2nd, 3rd,	11th chapters.
2 Kings 20:1-7.	5th, 6th, 7th, 8th,	The Acts 3rd, 8th,
Psalms 30:2.	9th, 10th, chapters.	9th, 14th, 19th, 20th,
Psalms 107:20.	Luke 4th, 5th, 7th,	28th chapters.
Matthew 8th, 9th,	8th, 9th, 11th, 13th,	

Consider the abundance of Bible stories of healing. Is

there another subject that has so complete proof that healings were performed, both before Christ, and after Christ, as well as in Christ's own ministry?

All are convinced, who believe the Scriptures. Those who do not believe the Scriptures will probably not be reading this book. However, there will probably many read this book who will sometime or other be speaking with people who do not believe the Scriptures, and do not believe in healing. Let us go about the discussion in a manner that would be suitable to convincing the unbeliever.

Historical Evidence. Historians hesitate to record miracles of healing, because they fear that the skeptic will brand the entire history as unauthoritative—even though the historian himself is convinced of the genuineness of the healing. For that reason a large publishing house recently refused to publish a book which recorded miracles of healing. Yet that same publishing house prints hundreds of thousands of Bibles which record healings of identically the same nature. Therefore, it is difficult to try to convince the skeptic by reference to historical documents.

Healing Provided in the Atonement. We are assured that "By his stripes we are healed." The following references shed light on "Healing in the Atonement:"

"And with his stripes we are healed." Isaiah 53:5.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: BY WHOSE STRIPES YE WERE HEALED." 1 Peter 2:24.

"Who forgiveth all thine iniquities; who healeth all thy diseases." Psalms 103:3.

"That it might be fulfilled which was spoken by

Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matthew 8:17.

Jesus gives His Disciples Power to Heal. Let us consider the following instructions of Jesus:

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, **AND TO HEAL THE SICK.**
* * * * * And they departed, and went through the towns, preaching the gospel, and healing everywhere." Luke 9:1, 2, 6.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. * * * * *
And as ye go, preach, saying, the kingdom of heaven is at hand. **HEAL THE SICK, CLEANSE THE LEPERS, RAISE THE DEAD, CAST OUT DEVILS.**" Matthew 10:1, 7, 8.

Speaking to the other seventy which He sent forth, Jesus said: "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

Now in these Scriptures Jesus has definitely commanded His disciples to "heal the sick." Then, He commanded them to go into all the world,

"Teaching them to observe all things whatsoever I have commanded you."

He commanded them to heal the sick—then the command is for us. Peter said on the Day of Pentecost, "This

is for you and your children, and all that are afar off, even as many as the Lord our God shall call."

The Disciples performed many wonderful healings while Jesus was here on earth, as recorded in Luke 9:6, 10.

But after Jesus went away, we find the disciples performing the wonderful miracles, given in The Acts of the Apostles—See Acts, 3rd chapter, 8th, 9th, 14th, 19th, 20th and 28th chapters—healing the cripple, raising Dorcas to life, casting out devils and performing many healings in nearly every place.

Our Instructions are definitely set forth in these references:

Mark 16:17, 18. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; **THEY SHALL LAY HANDS ON THE SICK AND THEY SHALL RECOVER.**"

James 5:14-16. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Testimonials. As we pointed out in the beginning of this book, there is no proof of the truthfulness of the Scriptures, and their absolute reliability, like taking the prom-

ises one by one and proving them. However, if all the people in the whole world that have been healed by the power of Almighty God through the prayers of His people, were to come together into one place, I believe it would make a city as large as New York. The world is full of them.

Once Jesus healed ten lepers—and only one returned to give Him thanks. Many there are who are healed by the power of God, and wander away and forget. Nevertheless the Lord has done His share. In fact, there are so many healings taking place all over the United States as well as in all other countries, I am at a loss to select any representative instances, that would strengthen your faith.

In my own neighborhood there have been the following notable healings within the last few months, that I readily call to mind. There have been hundreds in all:

(1) Three healed of cancer—all in advance stages.

(2) A little girl of twelve healed of insanity.

(3) A little boy of four, of epileptic fits.

(4) A woman of about forty, healed of Melancholia, and occasional insanity, and neuritis.

(5) A man healed of Ulcer of the Stomach—instantly.

(6) A woman whose kidneys were almost completely eaten away—suffering a living death—healed instantly. Her kidneys were wholly restored.

(7) A woman healed of Gall Stones.

(8) Man, paralyzed on one side—healed almost instantly.

I have word direct from Europe, that a Norwegian

Brother who has been having remarkable success in healing, prayed for some one who had been pronounced dead by attending physicians. She was raised from the dead. This occurred within the past few months.

I have before me the issue of the Church of God Evangel, the weekly journal of the Church, published at Cleveland, Tennessee, dated October 1, 1921. This is the number that comes to my desk as this part of the book is being written, and in fact before reading it and knowing what is in it, I refer to it. I will now enumerate the different healings that are given in signed testimonials:

1. A fifteen year old boy, with breast, stomach, and bowels riddled with fourteen buck-shots—pronounced hopeless by the hospital—healed by the prayer of the saints.
2. A woman, invalid for fifteen years—healed.
3. A boy blind receives his sight.
4. A cripple, who had not walked for four years—healed, and walked instantly.
5. One healed of chills and fever.
6. One healed of spinal meningitis.

It also contains nine requests for prayer for healing. In thousands of churches all over the world people are being healed by the prayers of the saints. Usually it is in this manner:

The sick one calls upon the elders of the church to pray for his healing. (The elders in this case are considered any that are leaders in the church service—faithful brethren or sisters.)

They anoint with oil (usually olive oil), by dropping a few drops from a bottle on the head of the sick one. This is done with the prayer of

faith. Frequently, the evil spirit must be rebuked from the sick one's body—just as in Matthew 8:28-34 out of whom Jesus cast the evil spirits—and then deliverance comes. Oftentimes the evil spirit is rebuked by the Holy Ghost in unknown tongues.

If you want to know the list of diseases that the Lord can heal, get down any medical dictionary which gives a complete list of all the ailments that ever attack the human body—Thanks be to our God—the power of the Lord is sufficient for them all.

Some doctors hang out a shingle: "Eye Specialist"—Another "Nose Specialist," Another, "Nerve Specialist"—Another is a Surgeon.

Our Lord Jesus Christ provided in the atonement that we should be healed—and if we believe we can be healed.

"Who Healeth All Thy Diseases."

Committing Sin. When Jesus healed many, He told them to "Go and sin no more." Once He said, "Go and sin no more, lest a worse thing come upon thee." We cannot answer for those who come to the Lord and get healed, and their sins forgiven, and then go away and forget God. But for all those who come believing there is healing in the Fountain.

After all this do you wonder that healing is one of the great works of Faith which the Church of God contends for! I should think not.

The Church of God

"The Church of God has a sure foundation; the gates of hell shall not prevail against it. The edicts of imperial Rome may be issued against her aimed at her extinction, commanding that all Christians should sacrifice or die. To awful persecutions were added satire and slander; in fact, almost every form of torture and cruelty has been used against the Church down the centuries; mental anguish and physical pain have been endured, yet She stands. Where are the eagles of Rome, where its triumphal arches and victorious processions! Where is thy throne, O mighty Caesar? What of that iron hand, the legions at Thy command! Ah, these, all these have passed away, but the Church built by Jesus of Nazareth still stands triumphant, extending Her conquests from land to land. Yes, She is built upon the Rock!"—L. Howard Juillerat.

Whence the Name, "The Church of God"

Let us freely examine Scripture verses which give name to the body of Christ here on earth:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath

made you overseers, to feed the CHURCH OF GOD, which he hath purchased with his own blood." Acts 20:28.

"Unto the CHURCH OF GOD which is at Corinth." 1 Corinthians 1:2.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the CHURCH OF GOD." 1 Cor. 10:32.

"What? have ye not houses to eat and to drink in? or despise ye the CHURCH OF GOD, and shame them that have not?" 1 Cor. 11:22.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the CHURCH OF GOD." 1 Corinthians 15:9.

"For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the CHURCH OF GOD." Gal. 1:13.

"For if a man know not how to rule his own house, how shall he take care of the CHURCH OF GOD?" 1 Tim. 3:5.

"For ye, brethren, became followers of the CHURCHES OF GOD which in Judæa are in Christ Jesus." 1 Thes. 2:14.

"But if any man seem to be contentious, we have no such custom, neither the CHURCHES OF GOD." 1 Cor. 11:16.

"For God is not the author of confusion, but of peace, as in all the churches of the saints." 1 Cor. 14:33.

"The CHURCHES OF CHRIST salute you." Rom. 16:16.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named." Ephesians 3:14, 15.

In the New Testament we find that St. Paul definitely calls the people of the Lord on earth, the body of Christ, the CHURCH OF GOD, not once only, but nine times. Once he speaks of the church as the "Churches of Christ," and once the churches of the saints. It would appear, therefore, that the name given the body of Christ on the earth is the CHURCH OF GOD. In many places the churches are referred to as simply "churches." But in order to designate a particular church Paul uses the expression: "The Church of God which is at Corinth."

What is particularly notable about the name given in the Scriptures for the Church, is that we do not find the names so generally given as names of well-known churches; for example, Presbyterian, Baptist, Methodist, Christian, Episcopalian, Roman Catholic, Greek Catholic, etc. As a matter of fact each claims to be the Church of God—but rarely say so, claiming rather to be "Good Catholics," "Good Baptists," "Good Methodists," etc., a worthy aim indeed as denominationally looked upon. But why not aspire to be the real Church of God, the body of the Lord upon the earth? And if they are the Church of God, why not admit to the name? What is the necessity for an additional name? No other was necessary in the Bible. Is the name not sufficiently impressive? I think so.

Paul speaks definitely as to the name of the Church in Ephesians 3:14, 15, quoted above. Therefore, thanks be to God, we accept the name given, and we are The Church of God.

The Organization of The Church of God

Nothing is more definitely pointed out in the Scriptures than the complete organization of the Church of God. In fact, it constitutes a perfect union, in that it is likened to our bodies.

Now the human body is a wonderful organization, the most perfect union. Inventions of man, while marvelous in our sight, cannot compare with the human body. Let us, therefore, consider the organization of the Church. You realize, of course, that the Church is not here referred to as a house—church building. Neither as a congregation of people. The Church of God is the body of people on the earth who have been “called out” from the world, and are Christians, and who have been brought together in union, and are empowered to transact business for God. These passages of Scripture create the Church of God:

“He (Jesus) saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” Matthew 16:15-19.

“And he is the head of the body, the church, who is the beginning, the firstborn from the dead;

that in all things he might have the preeminence." Col. 1:18.

"For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. * * * * * For we are members of his body, of his flesh, and of his bones." Eph. 5:23, 24, 30.

"For his body's sake, which is the church." Col. 1:24.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body." 1 Cor. 12:12, 13.

"And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. * * * * * And the apostles and elders came together to consider of this matter. And when there had been much disputing of this matter, Peter rose up, and said unto them * * * * * Then all the multitude kept silence, and gave audience to Barnabas and Paul * * * * * And after they had held their peace, James answered, saying * * *
 "Wherefore my sentence is * * * * * ." (This is

from the 15th chapter of The Acts—it is suggested that you read the entire chapter down to the 33rd verse.)

“Besides those things that are without, that which cometh upon me (Paul) daily, the care of all the churches.” 2 Corinthians 11:28.

“For this cause left I thee (Titus) in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” Titus 1:5. (Written by Paul.)

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” 2 Tim. 4:1, 2.

“These things write I unto thee hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” 1 Timothy 3:14, 15.

“And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.” Acts 14:23. (Paul and Barnabas.)

These quotations from the New Testament relative to the Church make the organization of the Church of God very definite: Let us mark down the prominent features of this Organization:

1. Jesus Christ is the Founder of the Church of God.
2. Jesus is the Head of the Church of God. “My

Church, and the gates of hell shall not prevail against it."

3. The Church is the body of Christ.

4. It appears that Peter is given the preeminence in the Church, because Jesus said that He would give him the keys of the kingdom of heaven. The Catholic Church stands upon that quotation for the authority of their popes, insisting that such power descends through the popes and the popes alone.

But perhaps this reference can be better understood by this explanation which is both possible and plausible—and in keeping with Christ's statement in Matthew 18:18.

The Rock to which Jesus referred was not Peter—but Jesus Himself. ("For they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10: 4.) Peter does mean "stone," but accurately it means a small stone—a pebble. Now we do not think of the church being founded on a small stone. And besides, it is an awkward figure of speech, a strained significance to try to figure that the Church is founded on Peter. No, it is founded on the Rock Christ Jesus. Psalms 62:2, says, "He (God) only is my rock." And here is the solution of the whole question:

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the FOUNDATION OF THE APOSTLES AND PROPHETS, Jesus Christ Himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the spirit." Eph. 2:19-22.

The keys of the kingdom of heaven were to be given to Peter, as it would appear in the first reading. Perhaps Jesus meant the keys would be given to the Church. Just what the keys that Peter should have would consist of is not explained. Let us, therefore, observe whether it means that Peter is to be the all powerful earthly head of the church. At Jerusalem we find Peter making a speech before the council of Elders and Apostles on an equal footing with other disputants, including Paul. We find that it is James who is at the head of the Council, and who renders the decision, for he says: "My sentence is" However, at Pentecost, and immediately thereafter, Peter appears to be the leader of the Church. However, it was Peter who first opened the door to the Jews, on the Day of Pentecost, and to the Gentiles eight years later. In that way Peter opened the door with the keys that were delivered to him by Jesus, supposing that the keys were given to him.

But be that as it may, what we are interested in especially is who made the decisions, as the earthly Head of the Church of God. That is easy to find:

"It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, For it seemed good **TO THE HOLY GHOST, AND TO US**, to lay upon you no greater burden than these necessary things." Acts 15:25, 28.

At this Council of the Apostles and Elders in Jerusalem, it was not after all either James, or Peter, or Paul, or Barnabas—or any single person that rendered the decision—"IT WAS THE HOLY GHOST AND US." "Then pleased it the apostles and elders, with the whole church."

The decision was unanimous—the decision of the Church of God. In this first Great Council at Jerusalem that we have recorded the Church of God, with the Apostles and Elders taking the lead—made the decision, a decision that according to the words of Jesus—“Whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.”

Your particular attention is called to the fact that the Holy Ghost had a prominent part in the decision—in fact, the Holy Ghost is given pre-eminence in the decision. Jesus said the Holy Ghost, when He came would take the things of His and show them unto us. In this first great Council He did! Thank God, He is today. You can prove this for yourself in a church meeting of any local church of God—or in the Annual Assembly.

5. We find that while Peter was given pre-eminence in the Church on Pentecost and immediately following, about ten years later James is at the head of the Council of Apostles and Elders and the whole Church held at Jerusalem. Peter is not first. (See Gal. 2:9, 12.)

6. About fourteen years later in the year 60 A. D. it appears that Paul has the care of all the churches. He says so in the verse quoted above.

7. It appears that Paul was accustomed to appoint someone to take charge of certain districts—Titus is appointed over Crete. Moreover, Timothy was sent on many important missions.

All these things are for our example, and guidance. The Lord revealed these plans to the Apostles and Elders; let us follow them. As near as we are able to understand, therefore, the Church of God today has the following General Offices:

The General Council composed of twelve Elders, all Bishops. The Apostles are represented on this Council by the Holy Bible—upon which the Council bases all their recommendations and decisions.

The General Assembly—composed of all the local churches as recorded in the minutes of said Assemblies, and every member of the Church from the highest to the lowest—the General Overseer, the twelve elders, and the other seventy is the official part of the Assembly while in joint session. All decisions must be made according to the Bible—every decision must “seem good to the Holy Ghost and to us,” just as in the Council at Jerusalem.

If there are points of controversy between members of the Church about the interpretation of certain Scriptures—the General Assembly continues to pray, and watch the promptings of the Holy Spirit, until the place is reached where “it seemed good to the Holy Ghost and to us”—one accord. In this manner we are making an honest effort to help fulfill the prayer of Jesus that we might be One.

General Overseer. If it were advantageous for the Church of God in the beginning to have some one to look to as General Overseer, Peter, James, or Paul—it is for our example now. Therefore, the Church of God has a General Overseer, who presides over the Councils, and “has the care of all the churches.”

District Overseers. Paul found it a desirable thing

to leave Titus in charge of all the churches in Crete. So the Church of God today, emulating faithfully the patterns found in the Bible appoints, through the General Overseer, Bishops to look after a given territory. In the United States, it is usually a State. This State Overseer finds the State too large to give proper attention to every church. So again he follows Paul's example, and appoints Bishops over districts.

In all these general offices of the church, and general assemblies, there is one accord. The ideal is perfect unity. Since Paul made the appointments the General Overseer appoints the State Overseers. The State Overseers then appoint district overseers. The Church of God is striving as faithfully as you can possibly imagine to DO EVERYTHING ACCORDING TO THE PATTERN. It is our feeling, that if we search diligently through the Scriptures we will find a complete pattern for the Church of God.

The Church at Babylon

Or the Church of God at Corinth, or at Tampa, Florida, or Middletown, Ohio, or Brooklyn, New York. There is certainly a pattern for the Church of God in every place. Come, let us find it.

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one

another, as Christ also received us, to the glory of God." Romans 15:5, 6, 7.

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Gal. 2:9.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

"And the Lord added to the church daily such as should be saved." Acts 2:47.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John 10.

"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and

him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matthew 18:15-18.

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matthew 18:21, 22.

In these passages we find many interesting things in the pattern for the individual church:

1. **The Saints are Instructed to Receive One Another.** Now if I were to receive you into my house I would probably extend my hand to you at the door of my house, welcome you. Just so with the Church of God. We that are already in the Church not only receive one another, but especially welcome the new-born soul.

2. **Extending the Right Hand of Fellowship.** That is the manner by which Paul was received by the church at Jerusalem, when he went and presented himself. It is surely a splendid example for us to follow—and we are following it.

3. St. John indicates that there will be some who do not preach the doctrine as it should be

preached. John tells the church not to receive such a one. You will note he is writing to the church, not an individual of the church.

4. There were some good people cast out of the church. This is sufficient evidence to prove that it is possible to be a Christian, although not a member of the church. But St. John regrets a condition of this kind. So do we.

5. Jesus tells exactly how to deal with an erring brother, or sister, in the quotation given above. Let us add to that Paul's admonition in 2 Thessalonians 3:6.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

"A heretic, after the first and second admonition reject." Titus 3:10.

It is evident that such instructions would not be given if it did not lie in the power of the church to carry them out.

In accordance with these passages of Scripture the Church of God faithfully follows the pattern in advocating these things:

- (A) We receive members into the church, by extending the right hand of fellowship, when they present themselves.
- (B) We refuse to receive those as members who do not preach sound doctrine, which accords with the understanding "OF THE HOLY GHOST AND THE CHURCH." This refers to the main principles.

Some points of lesser importance are frequently overlooked—but endeavoring to keep the unity of the Spirit, until we come to unity of the faith.

- (C) We bear patiently, sometimes for months, with an erring brother, one after another, including the pastor of the church, trying to win him back. But if we cannot win him back we withdraw fellowship from him. A heretic we reject after the first and second admonition. Remember it is the church that does this, not any individual of the church.
- (D) We urge all Christians to present themselves for membership in the Church of God—we stand with the right hand of fellowship always extended to receive them. The door of the Church is never closed.
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The Officers of the Church of God

We can surely find them in the Scriptures:

“And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.” Luke 6:13.

“If a man desire the office of a bishop, he desireth a good work.” 1 Tim. 3:1.

“Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre,” etc. 1 Tim. 3:8.

“Elder” in the New Testament, is a general name, which seems to comprehend under it all such as have any church function, as apostles, pastors, teachers, etc. See 1 Tim. 5:17. Also, 1 Peter 5:1.

“And he gave some, apostles; and some, proph-

ets; and some, **EVANGELISTS**; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:11, 12. We also find Philip called the Evangelist. (Acts 21:8.) Philip's daughters were prophetesses.

It is evident that the **Apostles** stand first in the organization of the Church of God. We have their councils and their words with us down to this time—in the Scriptures. They have laid out the plan as God revealed it to them.

Next in Order Come the Bishops. A Bishop is one who has the care of souls. The qualifications for Bishop are given definitely in the third chapter of 1st Timothy, and in Titus. In Titus 1:5, Paul gives instructions for elders to be ordained in every city in Crete. He then points out the qualifications for Bishops, so we may feel confident that there should be a Bishop in every city, for every church—provided there is one who measures up to the requirements of a Bishop.

The Evangelists have a very important part in the work of the Church. As the name signifies, they are to evangelize the world, preach the gospel, and teach.

It is plainly stated in the Bible that one order of the ministry is Evangelists, but the information about this order is very meager. Timothy, who was ordained the first Bishop of the Ephesians, was instructed by Paul to do the work of an Evangelist.

Deacons. This order of the ministry is not fully explained. Many suppose that the seven chosen by the Church after the day of Pentecost, as recorded in the 6th of Acts, were deacons. But there are many things that conflict with this view. They were selected for that special

service and when that great multitude went to their homes the work of the seven ceased and there is no indication that this order continued. However, there is an established order of the ministry set forth known as deacons. The qualifications for Deacons are given in the 3rd chapter of 1st Timothy. But only through history outside the Bible do we have definite information about their duties. Inferential Scriptures lend some assistance.

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.” 1 Cor. 12:28.

FOLLOWING THE PATTERN:

In accordance with the pattern the Church of God has the following Officers:

Bishops preach, teach, pastor, and may do the work of an Evangelist. (See 2 Tim. 4:5.) They are ordained by Bishops, after the church has set them forth. Only qualified men may be Bishops. Women may not. Bishops preach, exhort, teach, organize churches, ordain elders, and have the care of churches. They do either evangelistic work or pastoral work, or teaching.

Evangelists—The Evangelists teach, preach, or may be pastors, and assist in the work of the ministry. They may baptize. They do not perform marriage ceremonies. They may set churches in order, but they are subject to the Bishops, those that have the rule over them in the Lord. Women may be set forth as Evangelists.

Deacons—The Deacons preach, teach, evangelize, and may do the usual work of the ministry, except such as ordination, marriage, etc. which is the work of the Bishops only. But primarily the Deacons take care of the business affairs of the local church.

Church Practices

Women Speaking in the Church

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.” 1 Cor. 14:34, 35.

“I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus.” Romans 16:1-3.

“These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus,” in the Upper Room at Jerusalem. Luke says that they “were continually in the temple, praising and blessing God.” In Acts 2:4, we find that all these including the women spoke in tongues and magnified God. (See Acts 1:14, 15; Luke 24:53.)

Paul’s instructions here for women to keep silence in

the church does not signify the church building, (See 1 Cor. 14:22, 23.) but rather a church meeting, where all believe. If you can realize the mystery, it means a church meeting where the church is doing business for God. Paul says in 1 Timothy 2:11, 12, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

It is evident from the fact that the women were taking such active part in the services for ten days up to the Day of Pentecost, in the regular prayers, and praises, that there is no objection to the women taking part in the church services. But from Paul's statement in Timothy, the object of the instructions is to see that the women do not take the reins of government in their hands. The official part of the Church of God must be in the hands of the men—and the women must listen in silence, and learn of the matter from their husbands at home.

Just as Phebe and Priscilla could serve the church and assist Paul, so can the sisters today assist in the work of the church in nearly every capacity—under the supervision and leadership of the Bishops. If it were all right for Mary Magdalene to be the first one to preach of the Resurrection of Christ—it is still all right for the women to tell of all these things. The woman at the well, to whom Jesus preached, went back and told the story of Jesus in her town. The women are acknowledged to be the very marrow of the church. God bless them.

Let us Examine Results. If anyone has any doubt about the practice that has "Seemed good to the Holy Ghost and us" in reference to the women's part in the work of the church, let them consider these interesting points:

Church of God women Evangelists are bringing multitudes to Christ.

They are blessed in a marvelous way in healing the sick.

We can produce proof that the Lord blesses them in this work quite as much as He does the brethren. Of course there are far more brethren in the active ministry, and they do much more in the aggregate, but in comparison to the number in the field, they measure up in results.

When They Disobey Instructions. But let a woman usurp the authority over those that have the rule over her in the Lord—and it's goodbye, sister. Usually they get into error immediately, they eventually bring more or less shame upon the cause of Christ, they become the victims of strong delusions, get puffed up, conceited—and hit the bottom spiritually, and frequently in many other ways. I can recall instance after instance of this kind, and not a single instance where a woman has usurped the authority that has prospered spiritually. They may have appeared to for a while—but they fell. Paul's instructions should be followed to the letter in this matter as well as in all other matters. He did not preach except as it was revealed to him of the Lord.

Speaking in Tongues in the Church

This is also referred to in detail in the 14th of 1 Corinthians. You will note in the 12th verse that it refers to the gift of tongues. There is undoubtedly a difference between the gift of tongues, where the saints are ordered to speak one by one (verse 27), and the speaking in tongues which was "As the Spirit gave them utterance" on the Day of Pentecost. For on the day of Pentecost "They all spake with tongues;" and apparently it was confusion, for

the people supposed they were drunken. But it wasn't confusion, it was the power of God. The same happened at the house of Cornelius (Acts 10:44); and at Ephesus (Acts 19:6). Now Paul did not tell the twelve at Ephesus that only three of them could speak in tongues. They all spoke with tongues. We will find the solution if again we will consider just where this instruction of Paul was to be applied:

(1) It had reference to the gift of tongues (See chapter on the gifts of the Spirit, page 129)—and not speaking in tongues as the Spirit gave utterance.

(2) It had reference to a church meeting, the same place where the women are to keep silent, where instruction is being given, or the church is in council. "The tongues are for a sign to the unbeliever." (See verse 22.)

The Tangible Evidence. We have taken this doctrine and tested it fairly and impartially, in this manner:

(1) In a revival meeting of an evangelistic nature a minister in all sincerity insisted that there should be no speaking in tongues except by twos or by threes, and that by course, and keep silent if there is no interpreter. He had absolutely no converts, and several of the young Christians backslid—and, sad to say, are still in sin, though that was many years ago.

(2) Another minister understanding the Scriptures, and realizing all the blessings that fell on the Day of Pentecost when all spoke with tongues, urged the people to be free in the Spirit, not to quench the Spirit. He had a revival, right on the ruins of the meetings that had failed and hundreds were brought to Christ, many healed, and there

was a very Pentecost. Brethren and friends, there's better proof than any theory, and we are able to duplicate this proof in nearly every town and country place throughout the United States. "Forbid not to speak with tongues."

The Covering of the Woman

In considering this, kindly refer to the 11th chapter of 1 Corinthians, 1st to 15th.

The 15th verse states definitely that the hair is given the woman for a covering. Therefore, it seems good to the Holy Ghost and to us to make no more unnecessary burden, than to let the women bear in mind that their long hair is their glory. And for the reason that there is no mention of a hat, or veil, we do not ask that the women wear their hats or veils. The women will be guided by modesty, and uprightness, and custom.

Just at this time there is a fad of "bobbed" hair, which takes away from the glory of a woman. Usually it is excess vanity that prompts a woman to have her hair bobbed, and vanity is a sin in the sight of the Lord.

The Church of God women are willing to do exactly what the Bible says. If the passage had said "hat," and had not explained that the covering was the hair, then the women would certainly all wear their hats in church, no matter what the custom was.

The Church of God makes no attempt to bend the Scriptures. You never saw a crowd in your life that was more anxious to do exactly what the Bible says.

Abstinence from Alcoholic Drinks

Instructions in the Bible are very definite in regard to this:

“But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.” 1 Cor. 5:11.

“Nor thieves, nor covetous, nor DRUNKARDS, nor revilers, nor extortioners, shall inherit the kingdom of God.” 1 Cor. 6:10.

Also, see Galatians 5:21; Proverbs 20:1; 23:29-32; Isaiah 28:7.

Our experience and all history teach us that for your own sake, even though there were no instructions in the Bible to that effect, total abstinence is the only safe way. One drink usually leads to more and more—and misery and distress for all concerned.

Against the Use of Tobacco in any form, as well as other Narcotics, like Opium, Cocaine, Heroine, Morphine etc. There is no misaking, these are against the teachings of the Scriptures. Let us observe:

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.” 1 Cor. 10:31, 32.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. 7:1.

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as be-

cometh saints; neither filthiness, nor foolish talking nor jesting, which are not convenient." Ephesians 5: 3, 4. Also see James 1:21; and Isaiah 55:2.

All agree that the use of tobacco, besides being injurious, is a useless habit. The majority of people consider its use filthy and unclean. The odor of it is very obnoxious. In fact, smoking is prohibited in many public places. It is a violation of the law to smoke in any public place in Kansas. With definite instructions about wasting our incomes on "That which is not bread"—and putting off "filthiness of the flesh," tobacco is certainly both, and to be "put off." Objectors often say that tobacco is not mentioned in the Bible. For that matter neither is whiskey or gin; they are included in drunkenness. Just so is tobacco included in filthiness.

Bible instructions are always for the highest good of us mortals, for our health of body as well as our souls.

Addicts to tobacco and other narcotics can sometimes free themselves from the "dopes" by sheer will power. However, the majority are freed by prayer. They will of course be tempted to go back to their old habits, but "My grace is sufficient," saith God. There are many notable instances of deliverances from tobacco and the use of narcotics. With God all things are possible.

The people generally who are users of tobacco do not consider it a great wrong, and not a church question at all. In dealing with such it is the custom of the Church of God to bear with them in all charity.

Let me illustrate: In a mountainous country of North Carolina there came a minister of undaunted zeal and courage, but slightly lacking in wisdom, probably because he had not yet had enough experience. He scored the en-

tire community for using tobacco, smoking, chewing, spitting yellow, dipping snuff, and letting it drean around the corners of the mouth in unhealthy streaks, etc., etc. He accomplished nothing in the way of saving souls or in getting them to quit using tobacco.

Two other Evangelists went into a similar community of good honest people, but devoted to their snuff, cuds and corn-cob pipes of great age. But these had learned how to deal with such a community. They preached the saving grace of Jesus' Blood, and all the blessings to be received by Salvation. They didn't even mention tobacco—but they didn't use it themselves. The sisters would leave the church and go down the road in some place and "dip." The brethren would go around back of the church, and bite off a hunk—and spit. One day one of the Evangelists, a woman, spoke to the women: "Why do you hide when dipping snuff? We've never said anything against using snuff?" They replied, "But we saw you didn't use it, and we thought perhaps it was offensive to you." "And anyhow we don't feel that it becomes a Christian," etc. The result of this charitable manner of dealing with so delicate a subject, in a community where from the oldest grandfathers to the wee children all used tobacco—scores of souls were blessedly brought to Christ, and the Church of God was set in order—and they all laid aside their tobacco. Purification of the mind and the thoughts and intents of the heart soon makes itself known outwardly.

Meats and Drinks

"For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let

not him which eateth not judge him that eateth: for God hath received him." Rom. 14:2, 3.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

"But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." 1 Cor. 8:8.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; * * * * * Forbidding to marry, AND COMMANDING TO ABSTAIN FROM MEATS, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." 1 Tim. 4:1-5.

It takes no great effort to see from these Scriptures that there is no occasion for us to discuss from a Bible standpoint the question that usually arises in reference to eating pork; and sometimes about drinking coffee. While under the law it was forbidden to eat pork—we are told by Paul, that we are not under the Law, but under Grace.

In all our large cities there are many restaurants that serve no meats whatever—only vegetables. There is a large group of people in the world who consider a vegetarian diet essential to good health. If they don't care to eat meat there is no reason why they should.

It will be recalled that the Land of Canaan was in a semi-tropical climate, and greasy meats like pork would

not be desirable for many reasons. The orthodox Jewish custom to this day of eating only fresh-killed meats, (no fowls or meats may be eaten except killed by the rabbi), comes down from the Law. But it was largely a matter of climate, and good for their health. The 300,000,000 Mohammedans in the world do not eat pork, and may not touch anything that has meat grease on it. They may not even clean their guns with oil. However, they use vegetable oils. All Mohammedans live in tropical countries.

Now we find that under the law it is not permitted to eat fish that have no scales. That would not be satisfactory among the Eskimos. If you took from them their seals and whale blubber they would not be able to survive the terrible winters of their climate. There are many Christians among the Eskimos. It is customary in Tropical Climates, like Cuba for example, to cook the beef that is killed while the animal heat is yet in it. It is not as good then. Here in America it is our custom to eat our meat either after it has been frozen, or at least been kept cold until after the animal heat has all gone out. It is then much better to the palate.

Some infer that because the Lord permitted the evil spirits to enter the herd of swine, so that they cast themselves into the sea, we should therefore not eat swine. Nothing is said of that. It is rather unfair to consider the swine in that fashion, unless we consider that because the angel opened the mouth of the ass, on which Balaam rode therefore the ass is desirable food.

And yet another group feel that because the hog eats refuse, garbage, etc., therefore, we should not eat it. Let those remember that the richest and most luxuriant corn field is the one that is covered with the dung of animals.

God has provided that filth is cleansed by the regular operations of nature. Hydraulic engineers tell us that a stream of water will be cleansed by a flow of less than forty feet at normal fall, if it is a regular stream bed. God is great and greatly to be praised.

Remember the Sabbath Day to Keep it Holy

“Let every soul be subject unto the higher powers.” Rom. 13:1.

“One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.” Rom. 14:5, 6.

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.” Col. 2:16.

“And he said unto them, The sabbath was made for man, and not man for the sabbath.” Mark 2:27.

“The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?” Luke 13:15.

“And answered them saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?” Luke 14:5.

The Christians in Mohammedan countries, which compose 300,000,000 people, will find it more convenient

to keep Friday for the Sabbath. In Christian countries it is convenient to keep Sunday for the Sabbath. The powers that be have ordained Sunday for the Sabbath.

It doesn't appear that anything could be more definite than the instructions above about keeping the Sabbath. It is also very striking, that every one of the Ten Commandments are repeated in the New Testament with the exception of this 4th Commandment, "Remember the sabbath day to keep it holy."

The members of the Church of God consider every day a day to be holy, but following the custom of the country or community we usually keep one day wholly for the Lord, in which we gather in places of worship, and learn of Christ, and continue untiring efforts to win souls for Christ.

It is a physical law as well as a law set down in the Mosaic code, that one day in seven should be a day of rest, which should be given to serving God. In the United States Sunday is set apart for this worship. After all, we give the first day of the week to the Lord instead of the last day. We are commanded to lay aside the first day of the week as the Lord has prospered us. That lends some color to the effect that in Bible times the first day of the week was either the customary pay day, or the usual day for all the saints to come together.

Ornaments and Decorations

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Peter 3:3.

"In like manner also, that women adorn them-

selves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." 1 Tim. 2:9.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

It is easy to recognize the man or woman who is the servant of pride, who thinks more of the outward adornment than of the inward adornment of the heart. Certainly nothing is more to the point than this in these days of vogue and vanity fair.

Gold serves a real purpose in the world—but not as an ornament, worn for the sole purpose of saying—"Look, I am wealthy, I can afford to spend my money for something that serves no purpose." This is true of all jewelry, such as pins, rings, broaches, etc., of great cost.

All of us know what apparel is becoming to a Christian woman, and man too, for that matter. But certainly it does not consist of high priced materials that may be worn only a little and then must be thrown away. And clothes that are of a pattern to attract and distract men, as those stylists have fostered upon America during the last year.

There is considerable feeling about the wedding ring, a little inexpensive ring that tells the story of wedlock to all. In New York City, as in most northern states, people look askance at the girl who is acting like a married woman, and even has children, but they do not see the wedding ring. In that case the wedding ring serves a very im-

portant purpose. There may be sections of the country where so much honor is not given the wedding ring. The wedding ring is not worn for ornament. It should not be expensive, not over five dollars. But Church of God people do not feel disposed to be controlled by custom in wearing wedding rings.

There has never been any trouble about the manner of dressing in the Church of God. And as long as both men and women live humbly before the Lord, and be guided by their honest judgment and the Spirit of the Lord, there will not be any trouble.

We'll wear our gold over yonder—and robes of righteousness. We can boast of our crowns for all eternity—instead of a broach that a thief might break through and steal.

Charity for All. In this matter of dress much charity must be shown. For example, a blessed young woman received the Holy Ghost recently with diamonds on her fingers. Her custom all her life had been to wear diamonds. The church she had been attending never considered it wrong. And this dear woman was fairly driven from the meeting place by an over enthusiastic worker who hounded her about the diamonds, declaring she couldn't get the Holy Ghost until she had taken them off. But, faithful soul that she was, she received the Holy Ghost at home—with the diamonds on. Of course she will eventually take them off. That is sure else she will begin to lose out in all probability. She has evinced the fruits of the Spirit, and been gifted in healing; so our overzealous worker was mistaken in judgment.

Another instance which was of a young woman who had just received the Baptism with the Holy Ghost, and continued to wear thin, peek-a-boo waists. She was very

poor, and had just come through some trying times, she could not buy any other clothes. She couldn't spare the money. Yet this young convert was harassed by unwise people begging her not to wear those waists to church. She did not wish to admit her poverty, wisely and naturally, and she did so much love to go to church. But she had to give up church until she got money to get new clothes. It would have been the part of wisdom for the saints to have helped the girl get a new waist, instead of hounding her until they kept her away from church.

Lovingly, wisely, we will teach the new converts how best they can exemplify the Spirit of Christ, and put off worldly pride.

Concerning Swearing, and Membership in Lodges

"But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: Neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matthew 5:34-37.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God *** Wherefore come

out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." (James 5:12.)

That taking oath is prohibited specifically by these Scriptures will in itself prevent members of the Church of God from being members of secret orders, as oaths are invariably required. But the instructions are still more specific: Not to be unequally yoked together with unbelievers and associating with them. In fact the Church of God member doesn't relish such association. The members do not withdraw from lodges so much by the orders of the Church, as they just turn about and do not care for the old associations in the lodge room.

When the new converts are first told that they will have to forego their lodges it comes rather as a shock, to some at least. But if they follow the church services, and do the will of the Lord, they will find that they are simply not interested in the secret order activities any more. The women will not care for afternoon teas, and card parties any more. It is not so much that you come out of the lodges as the lodges come out of you.

Some feel that lodge and secret order association is essential to business success. There are few business men that recognize that their lodge association has helped them greatly. Contrariwise, those who are constantly to be found

in lodge rooms, chewing the rag, hashing over inconsequential news will usually be advised by older heads to spend a little more time in actually doing something, instead of trying to pull yourself up by your acquaintances.

Some new converts are considerably involved with the insurance features of the lodge membership. They hesitate to surrender the accrued value of their premiums up to that time. However, they may withdraw the cash value of their policy, and that cash value will cover premium for a number of years in a regular Mutual Insurance Company. The amount of money they lose will not be great, and will have faithfully served its purpose, in the protection it has afforded year after year.

If the insurance division of the Lodge will carry the insurance of a member who withdraws without their continuance as a member, it is quite the same thing to leave the insurance there, but by all means withdraw membership.

When brought before the courts the Church of God members may be affirmed, instead of sworn; Thus you can ask the judge to repeat it to you:

"You affirm that the evidence you give in this case shall be the truth, the whole truth, and nothing but the truth; so you affirm."

The Gifts of the Spirit

“Now concerning Spiritual gifts, brethren, I would not have you ignorant.....Now there are diversities of gifts, but the same Spirit For to one is given by the Spirit the WORD OF WISDOM; to another the WORD OF KNOWLEDGE by the same Spirit; To another FAITH by the same Spirit; to another the GIFTS OF HEALING by the same Spirit; to another the WORKING OF MIRACLES; to another PROPHECY; to another DISCERNING OF SPIRITS; to another DIVERS KINDS OF TONGUES; to another the INTERPRETATION OF TONGUES: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.”

You will observe that there are nine gifts of the Spirit.

In our material affairs we have men who are gifted along mechanical lines; another group are gifted for speaking; another are gifted for writing; another group are gifted for business management; another group are gifted in music; another group are gifted in art. It takes all the special talents to make up a well balanced community industrially and socially, as we consider them.

The Church of God is blessed with the gifts that are essential to the prosperity of the church both physically

and spiritually. Let us consider the gifts that are bestowed upon the Church.

The Word of Wisdom. As near as we are able to determine its function in the Church, it consists in giving the possessor thereof good judgment in deciding all affairs of the Church, and in counseling the members. It means more than worldly wisdom, which is usually dependent for its decisions on temporal things. It is difficult to say definitely that a person has the Gift of Wisdom. The best index is to watch such a one's decisions and see if in the aggregate they redound to the good of the Church and the salvation of precious souls. The humble Christian with the Gift of Wisdom will no doubt feel the assurance of the Spirit in some unmistakable way.

The Word of Knowledge. In order for a man to make a decision with confidence it is essential to know all the facts bearing upon the subject in hand. You can see how essential is this gift to be present in Church counsels—even to supplement the Gift of Wisdom. Like the Gift of Wisdom, it is difficult to say when you have this gift, even partially. But you may watch for an expression of it in this manner: One person is especially successful in determining just what the trouble is, when a revival fails to revive; or why it is that the power fell so wonderfully in such and such a place; or why some soul is distressed with heavy burdens. And knowing these things he is able to impart the knowledge to the individual of the whole church interested. This is often very comforting. Many are gifted more or less along this line, but not in the fullness of the gift. Let us pray that we shall see its manifestation more general in all the churches.

Faith. This gift is more generally understood, perhaps than the others. But in the limitations of the gift per-

haps it is not so well understood. Faith is essential in all the gifts, and in all parts of the Christian experience, for that matter. But as a gift, is it not that the possessor thereof has power to believe for anything that he asks, with the exception of the working of miracles, healing, etc.? There are special gifts for miracles and healing. Then may we not consider the Gift of Faith, that power that enables a person to have great success in praying along lines that are not healing and miracles? For example: praying for a great revival of religion; praying for rain; praying for a protection for people in danger; praying for a job; praying for material needs. It is not necessary to limit the gift of Faith to these things, but since provision is made for the working of miracles and healing, probably we are not mistaken in this.

Healing. Strange to say those who are most generally gifted in healing hesitate to say that they have the gift of healing. Perhaps this is because of their deep humility. But there are many who have shown abundant signs of having the gift of healing. There is an unusual manifestation of the Holy Spirit when they pray for healing. It would not be difficult to name several who have been particularly blessed in healing the sick. It would be ideal for the person with the gift of healing to be able to heal every one for whom he or she prayed. But this is obviously not God's plan, for "it is appointed unto man once to die." Moreover, we find that Paul left one of his workers sick at a certain place. It is unlikely that Paul declined to pray for his recovery. Yet we find that Paul had remarkable success in healing, and performing miracles as well. Healing is a very important gift for the Church of God. When Jesus went into certain places, the first thing He did was to "heal the sick therein."

Miracles. There is undoubtedly a distinction between the gift of healing and the gift of working Miracles. As far as this difference has been revealed to the authors of this book it is this: Miracles would include such unusual manifestations as making the lame to walk, the blind to see, the withered hand to become whole, etc. Whereas, healing might be said to refer more directly to curing diseases, such as fever, consumption, etc. Miracles would also include such unusual manifestations as "Turning water into wine." All supernatural manifestations are looked upon as miracles. In a sense some of these gifts seem to overlap each other, but that is only logical, for in all of them worketh the one and selfsame Spirit.

Prophecy. This is considered the gift of preaching, and includes prophecy of what is coming in the future. Those who have been greatly blessed in preaching realize very definitely when they are actually preaching under the power of the Spirit. So does the audience, both saint and sinner. They can tell immediately whether it is a message that comes from the brain or from the heart, and whether it is blessed by the Power of God. As the Spirit of Prophecy relates to future events, the prophecies must all tally with the Scriptures, else they have no weight.

Discernment of Spirits. Only those who have received the Holy Ghost, and have been in services where the flesh and the evil spirit attempted fleshly manifestations, can fully understand the idea of Spiritual Discernment. But all those who have understand it immediately. As near as our words succeed in explaining it, it is this: From within the heart of the humble saint there is a sweet accord with the manifestation of God's power. But if fleshly efforts, prompted by personal desires creep in, and if even devils cry out, as they did in Bible times—the Saint recognizes

it immediately. Yes, all the saints have this power of discernment to some extent. But it is left for some to have it marvelously developed by the Holy Ghost. But it is a most delicate gift. The possessor thereof must exercise profound wisdom and humility, else he may hurt some honest soul, and cause that soul to make a spiritual shipwreck. It has been found better in practice to let some things go on that were not altogether pleasing to our spirits, than to rush in and try to crush someone's enthusiasm for God.

The wrong spirit usually manifests itself in instances where the person possessed with it, has gone into some sin or evil, or else has become vain in spiritual pride. In nine cases out of ten it is much better to take the matter to the Lord in fervent prayer, than to administer a rebuke, though it be ever so mild.

Divers Kinds of Tongues. This is referred to as the gift of tongues, and surely signifies that some may have the power to speak in a foreign language at will, just the same as the Gift of Prophecy may be exercised at will, given the time and place; and for that matter, healing, and the working of miracles. It has been my great good fortune to hear one brother speak in tongues at will under the Power of God, but it may also be added that this brother exercised his power with the greatest humility, never doing so for vain glory, but for the glory of God.'

But he assured me that even this manifestation of the tongues was accompanied with a great inward working of the Holy Spirit. Just the same as the power of the Holy Ghost works within the prophet, or preacher. Many of those who have spoken in tongues after they receive the Baptism of the Holy Ghost never speak in tongues again. Many others speak in tongues under the power of the Spirit in secret prayer with the Lord, and even in church

services. Paul said, "I thank God I speak in tongues more than ye all." But just as the spirit of the prophets is subject to the prophets, so is the spirit of the one who speaks in tongues, subject to the one who speaks, if he has the gift of tongues. If, however, he does not have the gift of tongues, and speaks only "as the Spirit gives utterance," it is the power of the Lord speaking and not himself. "Quench not the Spirit," is a very strong command, and those of experience realize that when the Spirit is quenched the manifestation of the power of God is greatly hindered.

Interpretation of Tongues. This gift describes itself, but let us add a few comments. Many who have given interpretation of tongues have been amazed to find that they have quoted Scripture that they did not realize was an exact quotation from the Bible. Usually the interpretation is given immediately following the speaking in tongues, and the truth of the interpretation is so definite that no one present can doubt it. There have been occasions within this Latter Rain of Pentecost, when foreigners present would verify the interpretation of tongues. Frequently the same person that speaks in tongues gives the interpretation. The interpreter must have a close walk with God, for what he says purports to be the Lord Himself speaking through human instrumentality. And all interpretations are measured by the Holy Scriptures. If anything is given as an interpretation the saints immediately give it that test. If it violates the Scripture in any manner, the saints consider that fleshly effort has dethroned the Spirit of God. But just because there are occasionally false interpretations is no more reason that we should not accept the true, than that we should decline a ten dollar bill, simply because there are some counterfeits. There are very, very seldom any spurious interpretations, and when there

are, don't worry, the saints know it almost before the interpretation is out of the interpreter's mouth. But Oh, the blessing that comes upon a gathering of saints when some member speaks in other tongues, and then another humble soul gives the interpretation. While before that we may feel Jesus in our midst, then we seem to hear His gentle voice. Blessed be God!

We have found more than one gift manifested through a single person, and we have seen all the gifts manifested to some extent. We do not feel that the Church is perfect—but we are striving for that.

A Church of God Christian. It may be man or woman, or boy or girl, white or black, yellow or red, whose soul has been washed white in the blood of the precious Savior. One who has manifested the fruits of the Spirit, and crucified the works of the flesh. One who lives a life without sin.

A Backslider. If the Christian commits sin, he is at once a backslider, fallen from grace. But if he will confess his sins Jesus will forgive, even as at the first, except the sin against the Holy Ghost, which is described in the 6th chapter of Hebrews, for which there is no forgiveness. When we speak of living a holy life, a life free from sin, we do not convey the impression that we cannot sin, but that if we do sin it is our own fault and not the fault of the plan of salvation which provides that Jesus will save us "From our sins."

“Jesus is Coming Soon”

In all of us dwells the hope that Jesus will soon return to catch away His bride. We have many sure promises that He will return. Let us examine enough of them to assure us that the Bible teaches it in no uncertain terms:

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”
Matt. 24:3. (Also read the entire 24th chapter.)

“Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Cor. 15: 51-53.

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which

are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. 4:15, 16, 17.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thes. 2:1-3.

These and an abundance of references besides show that Jesus is coming back to earth again. And every eye shall see Him, we are told.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11.

Just the time of His return we do not know. Jesus said concerning His restoration of the kingdom of Israel: "It is not for you to know the times or the seasons, which the Father has put in his own power."

However, the Lord has given some signs that will indicate the time of His coming so that the day shall not come upon us unaware. These are given in the 24th chap-

ter of Matthew very completely. Paul adds to them in such a way that by a careful study it appears that Jesus will return to earth soon. As to the falling away which Paul speaks of, we have surely had that. It refers in all likelihood to the falling away of spirituality, which occurred as he prophesied, reaching the depths of wickedness in the dark ages.

The wars and rumors of wars have been fulfilled with a terrible vengeance even in our own times. Pestilence, famine, and the other signs have come upon the world. The Jews are returning in multitudes to Palestine. Plans are now under way to restore the fertility of the soil to take care of the Jews. Surely the portion of Scripture that refers to their return to Palestine is being fulfilled. And besides, the latter rain that is falling upon the earth is another definite sign that Jesus is coming soon.

"Coming soon," might be many years to come. Again it might be within a short time. The times and seasons are in the Father's Power. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

The three appearances of Christ are shown beautifully in Hebrews 9:26, 24 and 28. In John 14:20, 23; as well as in verses 2 and 3, Jesus comforts us by the promise of receiving us unto Himself.

W. E. B. in his well-known book, "Jesus is Coming," sums up the prophecies which we expect to be literally fulfilled at the second coming of Jesus:

That He shall come Himself,— 1 Thes. 4:16.

That He shall shout,— 1 Thes. 4:16.

That the dead will hear His voice,— John 5:28.

That the raised and changed believers will be caught up to meet Him in the air,—

1 Thes. 4:17.

That He will receive them unto Himself,—

John 14:3.

That He will minister unto His watching servants,—

Luke 12:37.

That He will come to the earth again,—

Acts 1:11.

To the same Mount Olivet from which He ascended,—

Zech. 14:4.

In flaming fire,—

2 Thes. 1:8.

In the clouds of heaven with power and great glory,—

Matt. 24:30; 1 Pet. 1:7; 4:13.

And stand upon the earth,—

Job 19:25.

That His saints (the Church) shall come with Him,—

Deut. 33:2; 1 Thes. 3:13; Jude 14.

That every eye shall see Him,—

Rev. 1:7.

That He shall destroy Antichrist,—

2 Thes. 2:8.

That He shall sit in His throne,—

Matt. 25:31;

Rev. 5:13.

That all nations will be gathered before Him, and

He will judge them,—

Matt. 25:32.

That He shall have the throne of David,—

Isa. 9:6,7; Luke 1:32; Ezek. 21:25-27.

That it will be upon the earth,—

Jer. 23:5,6.

That He shall have a kingdom,—

Dan. 7:13,14.

And rule over it with His saints,—

Dan. 7:18,22,27; Rev. 5:10.

That all kings and nations shall serve Him,—

Psa. 72:11; Isa. 49:6,7; Rev. 15:4.

That the kingdoms of this world shall become His kingdom,—

Zech. 9:10; Rev. 11:15.

That the people shall gather unto Him,—

Gen. 49:10.

That every knee shall bow to Him,—

Isa. 45:23.

That they shall come and worship the King,—
Zech. 14:16; Psa. 86:9.

That He shall build up Zion,— Psa. 102:16.

That His throne shall be in Jerusalem,— Jer. 3:17;
Isa. 30:20, 21.

That the Apostles shall sit upon twelve thrones,
judging the twelve tribes of Israel,— Matt.
19:28; Luke 22:28-30.

That He shall rule all nations,— Psa. 2:8, 9;
Rev. 2:27.

That He shall rule with judgment and justice,—
Isa. 9:7.

That the Temple in Jerusalem will be rebuilt
(Ezek. chapters 40, 48), and the glory of the
Lord will come into it,—Ezek. 43:2-5; 44:4.

That the glory of the Lord shall be revealed,—
Isa. 40:5.

That the wilderness shall be a fruitful field,—
Isa. 32:15.

That the desert will blossom as the rose,—Isa. 35:
1, 2.

And His rest shall be glorious,— Isa. 11:10.

And many more we might mention.

Moreover, let us remember that we celebrate the
Lord's Supper "Until He comes." (1 Cor. 11:26.)

Objections Considered. Some dissenters allege that
Death is the coming of Jesus. That is assuming too much.
Let any one insert "death" in the following passage, as
well as in many others, and you will see at once it does
not apply:

"Hereafter shall ye see 'death' sitting on the
right hand of power, and coming in the clouds
of heaven." Matt. 26:64.

Moreover, the things which the Bible says will take place when Jesus comes do not take place at the death of a Christian—there is proof before our very eyes.

And does Christ's coming mean only our acceptance of Christ at conversion? Not at all. We accept the prophecy in the Old Testament which foretold that Jesus would literally come to the earth, being born of the house of David, in the city of Bethlehem. We condemn the Jews for rejecting Him. Let us be consistent therefore and take the prophecies concerning Christ's coming literally.

Historians agree that it was the universal belief among early Christians up to the beginning of the fourth century (About 325 A. D.), that Jesus would return to earth again. The doctrine that people of the earth would continue to grow better and more Christlike until the millennium would be ushered in was first advanced by Dr. Whitby within comparatively recent years.

The Rapture. That is the catching away of the bride by the Savior, caught up like Enoch. (1 Thes. 4:17; Eph. 5:21-32; 2 Cor. 11:2.) The Just will be resurrected, and the living believers will be changed in the twinkling of an eye—and we shall meet the Savior in the air.

The Marriage Supper of the Lamb. Then will occur the marriage supper, somewhere in God's heaven, as referred to in Matt. 22:2-10; 25:10; Luke 14:15-24; Rev. 19:7,8. Thus the Church of God escapes the tribulation, which will be on the earth at this time. (See Luke 21:36; 2 Pet. 2:9; Rev. 3:10.)

The Tribulations. This great period of tribulation will be greater than was ever visited on the world before. (Dan. 12:1; Matt. 24:21; Luke 21:25,26.) The Church will of course have been taken out—and God will deal with Israel again bringing them back to their own land. (The fol-

lowing references will suffice for a study of these statements: Acts 15:13-17; Psa. 51:18; 102:16; Isa. 11:11; Isa. 60; Jer. 30:3; Jer. 31; 32:36-44; Amos 9:15; Zech. 8:10; Romans 11.)

Antichrist will be Revealed. Paul's statement in 2nd Thessalonians 2:8, that the Antichrist will be destroyed by the brightness of Christ's coming is in itself sufficient proof that there will be no millennium until after the coming of Christ. Moreover, Matt. 24:29-31 assures us that the coming of the Son of Man will be after the Tribulation. Yes, after the marriage supper of the Lamb, Christ will return to earth and establish the millennium—the reign of Christ a thousand years upon the earth.

The Millennium. The Scriptural doctrine of the reign of Christ on earth for a thousand years cannot be shaken. The first it is mentioned is the Sabbath of Genesis, "On the seventh day God rested." It is stated unequivocally in Revelation 20:1-9. The thousand years is repeated six times in this chapter of Revelation. Some try to doubt the fact that it means a thousand years simply because it is mentioned only once—in Revelation. Contrariwise, the Jews themselves have figured it out from the Old Testament Scriptures that there is to be a millennium. This is mainly from the Sabbath idea—the division of time into sevens or weeks. You can follow these Scriptures through: Lev. 23:15, 16, 27, 28; 25:4, 8-12; Jer. 25:11, 12; Dan. 9:2. Also see Psa. 90, and 2 Peter 3:8.

All the great Divines have looked forward to this millennial reign of Christ. It was a subject dear to Hermas, Justin and the Martyrs, Luther, Melancthon, Mede, Milton, Burnett, Isaac Newton, Watts, Charles Wesley, Toplady, and a host of others.

During the millennium we shall surely reign on the

earth with Christ. Scriptural testimony of this is ample: 2 Tim. 2:12; Rev. 5:10; Isa. 2:2-5; 4; 11:1-12; 25:6-9; 65:18-25; Mic. 4:1-4; Zeph. 3:14-20; Zech. 8:3-8; 8:20-23; 14:16-21.

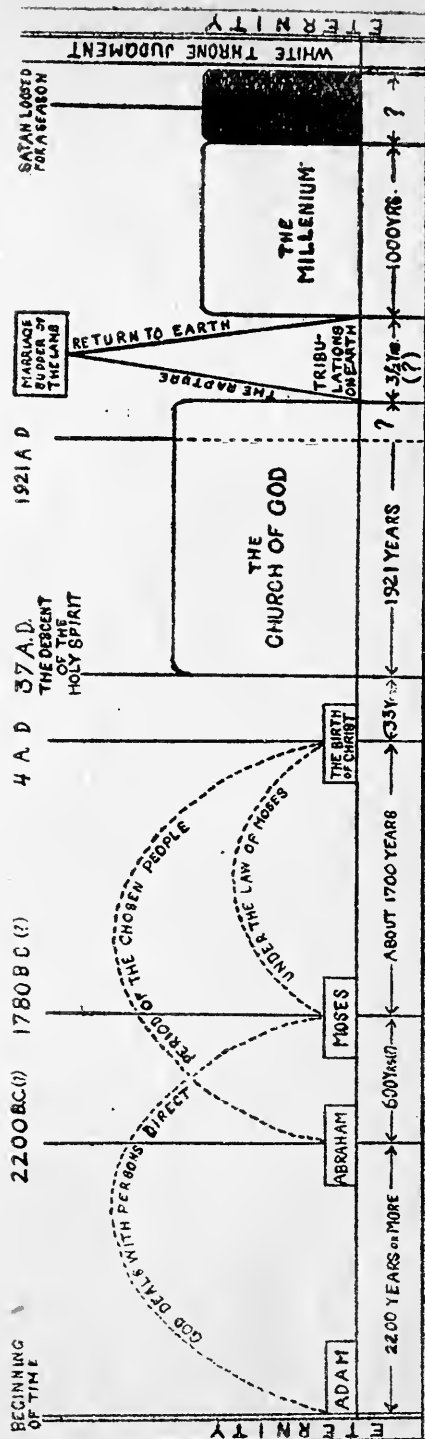
Satan Loosed for a Season, and destroyed with Gog and Magog. Rev. 20:7-10; Heb. 2:14.

Then will come the Resurrection of Judgment, of Revelation 20:12-15; John 5:29; Dan. 12:2.

The White Throne Judgment. All the remaining dead are to be judged at the great White Throne, the Judgment seat. Rev. 20:11-15.

Eternity. Let not anyone think that Eternity will be a statuesque sort of existence—no, no, no! Just as we are born as babes here in this earth and are amazed and interested throughout our lifetime at the new revelations; and just as when we are “born again” and begin to explore the spiritual world; so will we enter a new world, a new universe, far beyond our ability to comprehend the greatness of. It’s too big for me to try to describe. But as I contemplate eternity, forever with the Lord, I am anxious to know just what it’s like.

The diagram will probably be of some assistance to you in understanding the span of time from the beginning down to eternity. But let no one think that we are so dogmatic in reference to these things that we are absolutely sure that the diagram does not err. As deep as we have delved in the Scriptures, and as faithfully as we have read, we are not in position to say that we “know it all.” We find the most sincere Christian writers on these great events of the future, make allowance for the frailty of human comprehension.



The Bride of Christ. This is surely the Lord's Church, which He will present to Himself, not having spot or wrinkle or any such thing.

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." In this 5th chapter of Ephesians the Church, the Bride of Christ, is typified by the most sacred union known among the children of men.

A Type of the Bride of Christ is the story of Abraham's servant, who represents the Holy Spirit, going into a far country to seek a bride for Isaac, who was the type of Christ as a sacrifice. Rebekah said, "I will go," and so does the Bride of Christ today submit to the Holy Ghost as He leads us and prepares us for the coming of the Bridegroom. The story of Isaac and Rebekah is told in the 24th of Genesis.

The Song of Solomon. Here indeed is the book that typifies the longing of the bridegroom and the bride for each other. Every verse contains a sacred and blessed thought of the union of Christ and the Church, His bride.

There will be many saints in heaven who are not of the bride. What a blessed thought it is that we are welcome in the bridehood! (See Col. 1:24-27.)

Many of the saints in these last days of the outpouring of the Holy Spirit are studying the Scriptures with a new understanding, and deeper truths are being revealed concerning the bridehood. Let us suggest that we consider this passage concerning the bride an index for beginning

to study about the bride of Christ. It will reward you many fold in the blessing that it brings you to study of the Church of God, the Bride of Christ, and the Bridegroom.

The Four Judgments

Because these are frequently referred to let us point out the Scriptures on which they are based:

1. The Judgment of the Saints for their Works.

This is surely not on this earth. Compare 1 Thes. 4:13-18, with 2 Thes. 1:6-10; Rev. 19:11-16; Matt. 25:31-46.

2. The Judgment of the Living Nations who are upon the Earth when Christ Returns to Earth with the Hosts of Heaven. See Matthew 13:40-43; Jesus will Judge the quick (that is, the living), and the dead.

3. The Great White Throne Judgment. This is the great judgment day to which we usually refer. It is described in Revelation 20:12-15; Also see 2 Peter 2:9; Matt. 10:15; 11:21-24; 12:41, 42; Romans 2:15, 16.

4. The Judgment of Angels. There was a fire prepared for the devil and his angels. Compare Rev. 19:20 with Rev. 20:7-10; 2 Pet. 2:4; Jude 6.

These four judgments are included in the Great Day of the Lord.

You will recall that Martin Luther made some wonderful discoveries about Christianity. John Wesley and his associates made more discoveries, among them being Sanctification. In 1905 we began to have the Latter Rain, the Pentecostal Shower. Since that time we have been having manifestations of the gifts of the Spirit as outlined in

the Scriptures. They have been set in the Church. Not as many as we hope for, but some.

All this Denotes Progress. We are getting nearer and nearer the standards of the Church that the Apostles established, with Christ as the head of the Church. Our hearts are humble, and we are ever watching for new and more marvelous manifestations of God's power.

We are also praying that the Holy Ghost will open unto us a better understanding of the Scriptures. What we have found is wonderful to us, but think, there may be others after us who will look back on us like we look back on Martin Luther, and say: "He didn't receive the Pentecostal Baptism—O how much he missed." They will have found blessings to which we have not attained.

But you can count on us, we are earnestly contending for the faith that was once delivered to the saints. We are sure we have it in good measure, but we wait and pray for it in its fullness.

A sermon can be preached on every single subject in this book and then leave much to be said. It is hoped that you will take your pencil and note book and work out each one of these subjects for yourself, using this book only as an index. For when we contemplate the greatness of the subjects before us we are overwhelmed with the greatness and goodness of God!

May God add His Blessings!

THE END

THE LAST GREAT CONFLICT

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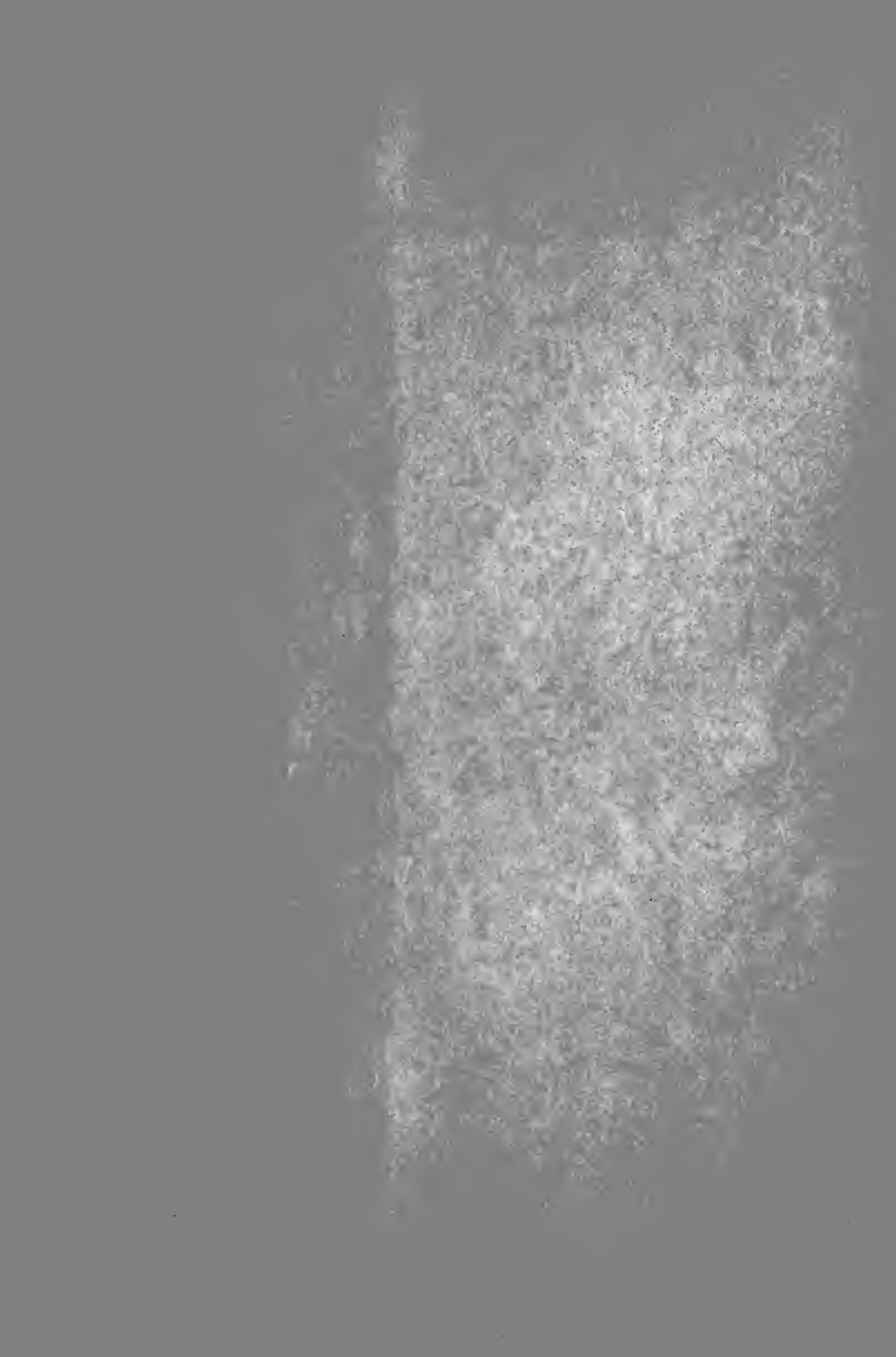
EXPERIENCES STRANGE AND MARVELOUS

On one occasion the Author of this book, by maliciously false reports, incurred the violent displeasure of a disreputable and ungodly man. This man came one Sunday morning to settle the score. After drawing him gradually to a secluded spot, the man said, having a revolver, "Defend yourself, I am going to kill you!" The Author quietly responded—"You may do as you please, I am a Christian, I will not fight." After a few agitated gestures the man curbed his violence, turned away saying, "There's enough man left in me not to fight a man that won't fight!"

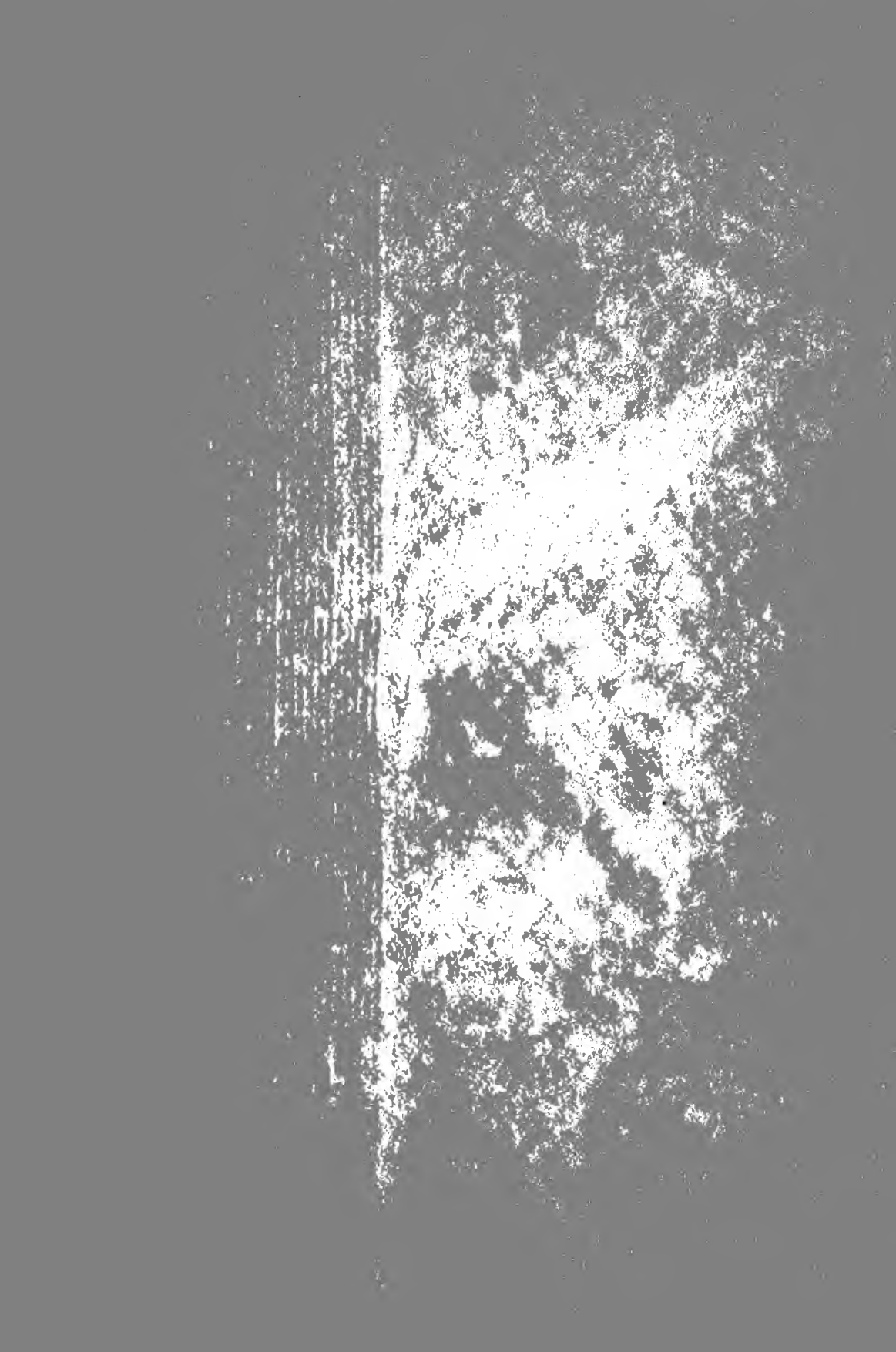
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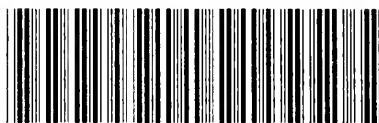
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